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THE INFANT BROTHERS.

NOTICES

OF THE

LIVES AND DEATH BEDS

OF

ABNER AND DAVID BROWN,

WHO WERE LAID IN ONE GRAVE ON THE 18th OF
JANUARY 1834 ; WITH SUGGESTIONS ON THE
CHRISTIAN NURTURE OF CHILDREN.

"They were lovely and pleasant in their lives, and in their
deaths they were not divided."

EIGHTH THOUSAND.

LONDON ;

JAMES NISBET AND CO. BERNERS STREET.

MDCCCXLVI.

16a 1938

Spec.
6-15-01

T. C. JOHNS,
Wine Office Court, Fleet Street.

ADVERTISEMENT TO THE FIFTH EDITION.

THE fourth Edition of this MEMOIR has for some time been exhausted, and another has been called for in various ways which shew the kind interest still felt, even by strangers, in the little history of the two happy brothers. On the one hand the Author has been requested to enter more fully than in the original work into the subject of education, and to add vignette illustrations of the locality, proposals involving increase of size and of price ; while on the other hand it is suggested that a reprint at the lowest possible price would perhaps be more useful. Adopting the latter suggestion, he has made no change except to add the Epitaph which marks the double grave of his dear children, now widely overshadowed by the weeping willow planted as a sapling soon after their death. He humbly hopes that the blessing which God has hitherto vouchsafed upon their MEMOIR may be graciously continued.

Pytchley Vicarage.

Jan. 1, 1846.

ADVERTISEMENT TO THE FOURTH EDITION.

THE kind encouragement which this little MEMOIR continues to receive, having rendered a fourth Edition, as well as a third Reprint of the Abridgement for schools necessary, it may be stated, that besides a few alterations, which it is hoped are improvements, the Work now contains a few more anecdotes than appeared in the first Edition.

The Author, gratefully acknowledging the notice which, through the good Providence of God, it has received, again commends it into His hands; trusting that He will be pleased to use it for His own glory, and to bless it to the good of those into whose hands it may be brought.

PREFACE.

*The Record Newspaper of 23rd January 1834,
contained the following Obituary :—*

“Of malignant scarlet fever, on the 13th instant, Abner Edmund,* aged eight and a half years, and on the 16th. David, aged four and a half; sons of the Rev. Abner W. Brown, Pytchley, Northamptonshire.”

It pleased God to “perfect praise” out of the mouth of these children in a degree somewhat remarkable. By His goodness they tasted while they lived that the ways of heavenly wisdom are ways of pleasantness and her paths peace; and by his mercy they felt not the sting of death when they died. The good Shepherd who had redeemed these lambs gathered them with his arm and carried them in his bosom, was with them as they passed through the valley of the shadow of death, so that they feared no

* The elder was born 22nd July, 1825, and the younger, 21st May, 1829.

evil, and loving them even unto the end, received them unto himself; and now where he is, there are they also for evermore.

Some of their friends have thought that the page of simple christian experience which their lives unfolded, ought not to be confined to a private circle, but should rather be laid open that it may be known by others also. Neither perhaps will their judgment be deemed wrong when it is remembered how Jesus bade even Apostles take heed that they despised not one of the little ones that believed in him; and said also, that of such is the kingdom of God.

Perhaps, some parents may be encouraged to persevere in bringing up their children in the nurture and admonition of the Lord, as they read the experience of others whose humble endeavours He vouchsafed to bless. Perhaps some children may be persuaded by the Memoir to remember their Creator in the days of their youth, and seek him for their *Saviour and friend*. And it may be that some, *into whose hands the Lord shall bring this*

little history of a child's religion, may be led to ponder the Saviour's words, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

An attempt to record the biography of two babes must run the hazard of being esteemed trifling, except, indeed, by those who, entering into its design, will view as not unimportant the dawning of an infant's soul under the operation of religion. Such readers will, it is hoped, bear in mind that a child's habit—an infant's ideas—are necessarily infantile; and that the object of a memoir like the present can only be attained by such an amplitude of detail as shall bring out the characters of the children. Their general habits and pursuits have been described, as well as their dispositions and religious feelings: for in order to obtain a just view of the state of a christian, young or old, he must be seen not in his directly devotional points only, but in his every day life, and in his use of the powers, whatever they may be, which God has committed to his stewardship. As some of their constant

and much loved hymns are only found in a few collections, or being of their own choosing, are illustrative of the bent of their minds and the tone of their feelings, they have been inserted in the memoir.

In compliance with the request of several friends, the principles on which it was endeavoured to conduct their education have been interwoven with the history: and a few suggestions and encouragements have been added, as the result of experience in seeking to bring them up Scripturally. Not that any system of education is offered; for however indispensable system may be to those on whom devolves the nurture of children, however prejudicial to children's welfare anything like desultoriness, yet artificial and theoretical systems of education are often ultimately injurious to mental and spiritual character. It is scarcely possible to propose any plan which can be rigidly adopted by more than a few families; and many of those which have from time to time been offered are such as parents at once perceive to have been drawn up by persons

ignorant of a parent's feelings. Probably the best preparation for conducting the nurture of children is to draw from the Word of God a copious body of practical and comprehensive principles on the subject : for such a system, being inartificial, is suited to all ranks, and will adapt itself to the necessary arrangements of every family.

The Notices have been thrown into two sections ; the first more particularly relating to the children's minds and education ; the last to their spiritual character and death-beds. An abridged edition has been prepared, which is adapted for more general circulation than the present.

A parent recording his recollections of two very dear children, and unused to writing for the press, bespeaks the candour and indulgence of such as may read the following " Notices." In laying open to the public eye details of so private a nature, he has yielded to the solicitation of friends on whose judgment and piety he felt he might rely. If the particulars

recorded should seem too insignificant, he would remind those who deem them so, that part of his design has been to interest children ; and that parents may feel pleasure, bereaved parents comfort, in that which to others seems insipid. Should any meet with what is contrary to their accustomed opinions, he would entreat them not to reject, until they have “searched the Word of God,” whether or not “these things are so.” He is deeply conscious how imperfectly he has executed the task which he has undertaken. His little work is in the hands of the Lord ; and may the Lord bless to the salvation of others this memorial of what His grace did for these two children. He gladly adopts the prefatory prayer of the pious Herbert,—

“Turn their eyes hither who shall make a gain ;
Theirs, who shall hurt themselves or me, refrain.”

Pytchley Vicarage,
Aug. 11, 1834.

CHAPTER 1.

DISPOSITIONS, MENTAL CHARACTER, AND EDUCATION.

THE two brothers, whose little annals are now unfolded, were gifted with considerable abilities, and marked by a simple cheerful piety which was constant and felt to be real. The ability so given them in the arrangements of Providence, had no further connection with their piety, than that God, who made them pious, sanctified those talents which he had committed to them. Children vary much in their original abilities, and the difference continues more or less visible during their whole life ; but all may attain deep, happy, and influential piety, if by God's grace they be inclined to seek it : and our design in describing the secular characters of these infants, is to shew how religion sanctified their minds, and increased rather than diminished their powers. Friends, calling them clever, and heavenly-minded, often said that it was impossible they should live to grow up. We knew that it was not impossible, and hoped that God was preparing them for usefulness upon earth, And although the eldest had shewn symptoms of "water in the head," we trusted he would out-grow them ; and fondly clung to our blessings, even while God was warning us to hold them loosely.

As we said of these, so is it commonly said of

all quick and of all holy children,—that they are too clever, or too good to live:—for the world, generally noticing facts aright, is as generally apt to give wrong reasons. Very clever children do often die in infancy, but not because they are too clever to live: for some who have lived to be the greatest of men, were not less remarkable in childhood. Very holy children also are often “taken young out of this sinful world,” and truly, “the world is not worthy of them;” yet their death is not because they are too good to live, for they deserve to die, inasmuch as “death passes upon all, for that all have sinned.” Neither do such always die in youth, for Samuel, Jeremiah, and John the Baptist, being holy children, grew up to manhood; and so in our own days did Watts, Doddridge, Cotton, Mather, and Thomason. True wisdom bids us acknowledge that God is a sovereign, and “giveth not account of any of his matters.”—“He worketh all things after the counsel of his own will;” and “known unto him are all his works from the beginning of the world.” He may bring forward a soul to maturity by slow degrees, or may ripen it at once; may snatch it after a life of crime, as a brand from the burning, or may take it to heaven in the outward innocency of childhood. We daily see instances of his dealing in both these ways, without our being able to understand more than that they must be right, for they are God’s doing. Yet many reasons may be suggested which explain the death of hopeful children. In love to themselves, *God thus spares* them from evil and sorrow to

come: in answer to the prayers of friends, he adopts this as the best way of preserving them from temptations and saving their souls: in faithfulness to relatives who need the chastisement, he removes them, when made meet by his grace for the inheritance of the saints in light.

The mind and the soul of man generally grow up by slow degrees, like the rest of nature, and side by side: the work of grace in the soul being either not begun, or else not made visible, until the understanding has attained a little strength. But when God intends to remove a child early, the growth of grace in it is often rapid. And as he works, in nature always, and in grace generally, by ordinary means; perhaps it might be found that the cause,—the second cause—of a clever or holy child's early death, is too great delicacy or over-susceptibility of the bodily organs, whether brain or nerves, by which the mind and affections act. The mind and affections are, perhaps, too active for the instruments with which they have to work:—"The sword is too sharp for the scabbard."

Both the brothers had strong, busy, and acute minds; not wanting in delicacy or refinement. Abner, firm and solid, grappled with what he had in hand, and his industry wast indefatigable. David, penetrating and decided, was full of wit, tact, and reasoning, and his talent was always ready for use. They were sound, and free from plausibility or sophistry. Their dispositions were ardent; overflowing with love, and attractive by cheerfulness; *and their whole character blended with sweetness.*

was chiefly remarkable for that simplicity which is unconscious of superiority; which measures not others by itself, but, as of course, esteems them better.

Yet they were altogether children: they "thought as children, spake as children, understood as children;"—spiritually minded indeed, but still children. It is painful to see children thrown out of their place in the order of creation, and changed, in mind, manners, or tastes, into little men and women. For being in a false and unnatural position, instead of that which God appoints them to fill, they cannot thrive in body, mind or soul. God indeed ordains and even perfects praise out of the mouth of babes and sucklings; yet they remain babes and sucklings still, and should be only known as such.

It is no less distressing to see children without the lively playfulness, the frolic and buoyancy of spirit, which belong to their age. The young of the brute creation, whose nature and habits are free from sin, are marked by gambol and sportiveness: and God promises to his people Israel as a blessing, that "the streets of the city shall be full of boys and girls playing in the streets thereof." Gloom or care, not right in any, is in healthy children unnatural, for they know but little of sin; and praise is that which God ordains out of their mouths, as his gift to riper years is humble confidence, and the ability to "endure hardness." Childhood has indeed its sorrows, "for man is *born to trouble*, as the sparks fly upward;" but

until the years draw nigh, in which nature says there is no pleasure, sorrow is like a cloud which passes off after the shower. It is only when life is advancing, and the conscience has become much acquainted with sin, that "the clouds return after the rain." The two brothers were full of sprightliness and play, mirth and vivacity; and their hearty laugh was not the laughter of fools, but "the gush of a heart overflowing with joy." Their days, joyous and gladsome, yielded a steady flow of happiness; and they scarcely knew any sorrow, except that which, springing from the effects of conscious sin, was removed by confession, and such repentance as they could understand. Their artless mirth, which seemed no way out of unison with the deepest sense of God's presence, and the holiest feelings, gave us a new interest in many passages of the Psalms, where mirth is spoken of in a way not easy to understand literally.

With regard to their personal appearance, it was prepossessing. Abner erect, and well made, had a frank and noble countenance, bespeaking modesty, uprightness, and energy. Those who knew him will not soon forget his happy guileless face, full of activity, love, and intelligence; which, even in the streets of London, strangers turned to look at. It was said by more than one Christian, and their unconscious agreement, though in different ranks of life, induces us to give the remark,—that his face, especially at church conveyed to them a satisfactory idea of what they could suppose an angel's to be; and we, delighting to take that view of our

child's beauty, never felt the remark so forcibly as when he was dying. David, though little of his age, from his arched forehead and golden hair, his happy smile and fond joyous eyes, was of an engaging countenance. His artless face was stamped with truth, and shone with mind; and there was in his look something which compelled respect. Strangers will of course view with jealousy a parent's delineation—and he willingly pleads guilty to the charge of partiality; but still those who knew the children, will hardly deem the picture over-drawn. They were "pleasant and goodly," and their looks spoke of health and long life. But "beauty is vain, and favour is deceitful." We mistook the voice, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth;" "the grace of the fashion of it perisheth;" "because the Spirit of the Lord bloweth upon it, surely the people is grass."

Nor is this less true of men's souls in their natural state, than it is of their bodies: for man's moral beauty is not less vain and deceitful than his outward goodness; seeing that which is born of the flesh is and must be flesh. "All are conceived and born in sin;" "are children of wrath;" "and of their own nature inclined to evil;" neither "can any turn and prepare themselves, by their own natural strength and good works, to faith and calling upon God." So speaks, our church: and truly speaks; *as every parent, nurse, and teacher, however,*

unwilling to own it, finds it by experience. They perceive in the youngest babes, a cry of passion, of self-will, and of selfishness, distinct from its cry of pain. In children a little older they see artful ways, doubleness and other occasional marks of untruth; passionate, revengeful, or spiteful tempers; disregard of the comfort and rights of brothers and sisters and servants. They find them, some more, some less, "disobedient to parents," impatient of reproof or punishment, averse to self-denial, wanting in real love: and if themselves be able to notice such things, see that prayer and spiritual religion, Scripture and the Sabbath, are generally a weariness to them rather than a delight. And why is all this so, if not for the reason given by the Church of England, out of the Word of God? Is it said that the child knows no better? How corrupt then must be its nature, how blind and defiled its conscience, thus to do wrong naturally, and know no better! Can it be a good tree which thus habitually brings forth evil fruit? But this apology for human nature is untrue as well as empty; for the child's conscious eye, while sinning, shows that it *does* know better; and it will restrain itself when overawed by firmness or by the presence of any one whose character it respects. Society is forced to admit the original corruption of human nature, for it cannot help acknowledging the truth of that Scripture which says that a child, left to himself, bringeth his parents to shame. There is needed a thorough and fundamental change in every soul *that comes into the world; a change not of condi-*

tion merely, but of *nature* also : a change from the nature of children of wrath, to being partakers of the Divine nature.^a And it will be found at the great day, touching all who have reached heaven, that God has saved them, not by works of righteousness which they have done, but according to his mercy, by the washing of regeneration and renewing of the Holy Ghost.^b There is needed a death unto sin, and a new birth unto righteousness, whereby we must be made the children of grace. Of this inward and spiritual grace, Christ ordained an outward visible sign, baptism ; as a means whereby we might receive the same, and a pledge to assure us thereof. And the evidence, the only evidence that the grace has followed the sign, is the appearance, in due time, of repentance, whereby sin is forsaken ; and of faith, whereby are steadfastly believed the promises of God made in the sacrament of baptism. This evidence might oftener be expected, if children were, from their earliest years, 'constantly and habitually taught, as our Church directs, what a solemn vow, promise and profession was made for them at the Font, and which themselves are bound by God's help to perform. Then would baptism be to children, not merely a distinctive badge of their being Christian instead of Heathen ; not merely a sign and seal of their admission into the visible church's covenant with God ; but retrospectively, if no otherwise, a means whereby "faith is confirmed and grace increased by virtue of prayer to God." And although

^a Eph. ii. 3. ² Pet. i. 4. ^b John iii. 5 ; Tit. iii. 5.

the same be true of sacraments as was of the brazen serpent, he who turned towards which was not healed by the thing he saw, but by the Saviour of all; yet "neither is it ordinarily God's will to bestow the grace of sacraments on any, but by the sacraments: which grace also, they that receive *by* sacraments, or *with* sacraments, receive it from *Him*, and not from *them*."^c

Newton in his life of Grimshaw, says, "I have little doubt but Nicodemus was a partaker of the new-birth, before he understood the nature of it." And it may, or rather must be so, with young children if born again. We are too apt in common conversation to confound the mind and the soul, speaking of them as if they were one. But although *we* can only judge of the soul through the manifestations of it which the mind affords, yet the mind is only an organ of the soul, and is no more its essence, than the body is. The babe, early cut off, whose mind was but a seed, beginning to vegetate, and the idiot, in whom its germ never will expand on earth, have souls, the dimensions of which we have no means of knowing; but which, although they have "not sinned after the similitude of Adam's transgression," must be partakers of the new-birth, else they cannot enter the kingdom of God. Yet the one is wholly incapable of understanding the nature of the new-birth; and the other in great measure so, although with his heart he may believe unto righteousness, and convince his fellow-creatures that the Lord has put a new

heart into him. The well-known history of "Poor Joseph," as well as other instances of idiots, and the memoirs of many pious infants, prove that undoubted signs of spiritual conversion may be found in many whose powers of mind are very weak, and whose doctrinal knowledge is confined to one or two practical points.*

* A singular occurrence which happened in this village on Easter-day, 1834, may perhaps be deemed illustrative of this subject. A poor middle-aged stranger, with miserably tattered clothes, but clean face and hands, after listening in a pew just inside of the church door during the service, came hesitatingly into the chancel—the last of the group of communicants. His slow rolling gait and awkward manner, his open mouth and vacant countenance, bespoke a defective mind; and afterwards his rigid utterance and harsh unnatural tones in speaking, seemed decisive on this point. Fearing he might be either some wandering profligate coming, as sometimes happens, in hope of sharing the alms, of which he might afterwards make a profane boast; or at best an idiot who came forward merely because others did: I said, when he kneeled down, "Friend, the prayer-book directs that whoever intends to come to the Lord's table should give notice to the Curate before hand; you have not done this, and as you are quite a stranger, I do not know either your fitness, or whether you even understand what the sacrament means." He said, "Yes, I know it's the body and blood of Jesus who died for poor sinners." When asked whether he had ever taken it, he said, "Yes, three times—when I was bad with the ague—I am a sinner by grace." After this strange answer, I said, "Friend, I do not feel at liberty to administer it to you." He answered, "O very well," and though he did not receive the sacrament, remained, looking wist-

In the two brothers God was pleased to make the evidences of regeneration appear very early,—in David almost as soon as it was possible to trace the

fully, and kneeling reverentially to the last. After the service was over, a few questions drew from him his name, native place, and occupation,—that of a road labourer—that he had slept the preceding night in a barn, as he had “no money to pay for lodging,” and had had a “poor breakfast of bread and milk.”—“But you don’t call that a poor breakfast?”—“Oh no,—I am thankful to good God for it, but there was very little—so I’m hungry.” The conversation then proceeded, “Did you ever take the sacrament?” “Yes, at a big town called Melton Mowbray, and twice at a village.” “But the minister knew you?” “Yes, at the village I was had a long time with the ague.” “Can you read?” “Yes.” “How are *you* able to read?” “By the grace of God.” “How does that make you able to read?” “He put it in my parent’s hearts to send me to school, and learn God’s Bible, to know about Jesus that died for poor sinners.” “Well, but do you not drink too much beer?” “No, I never does that, God would be offended.” “You steal then sometimes?” “No, I never wrongs any body; God would not open the gate of heaven to me if I did that.” “You swear sometimes?” “No I never takes his holy name in vain; he would be angry, and not let me get to heaven.” “Then you are not a sinner?” “Yes, I am a poor sinner: but Jesus died on the cross for poor sinners.—I believe in Jesus Christ his only Son; born of the Virgin Mary; crucified, and the third day he rose again from the dead,—it says so; and so he did. He loves poor sinners—died for poor sinners—that’s why I want to eat his body and blood,—saves poor sinners from hell—put our sins on his own cross,—the Lord laid on *the iniquities* of us all,—bare our sins in his

punishment; hearty sorrow for sin. We observed an increasing self-denial; a growing love of truth for its own sake; an evident relish when they heard, and afterwards when they learned to lisp, hymns and texts: a preference of Scripture stories to others; love and reverence for the sabbath, for prayer and for holy things.

In the brute creation, God has implanted instinct which fits them at once, and almost without teaching, to fill that place in creation, for which he designs them: and the lower in point of intelligence a class of animals is—and therefore the less able to teach its progeny—the greater precision of instinct do the young of it seem at first to receive, that they may be the less dependent on the parent's instruction. Thus instinct appears more wonderful in the larvæ of insects, than in the young of the “half reasoning elephant.” But God having bestowed upon man something higher than instinct, requires him to fit his offspring for that station to which they are called. If this be true of man, considered as a highly gifted animal,—and O how small a portion of mankind ever care to rise above this degrading estimate of their rank! what shall we say of him as being endowed with moral principles and exalted mental powers? Is culture of his affections and talents less needful to this being, than lessons how to obtain food and clothing are to the highly gifted animal? And if we view man in his true character, as the possessor of a soul, incomprehensible and immortal, intended to rank *with angels, and dwell with God for ever and ever,*

dare we say, that the nurture of this soul is not imperative upon those into whose hands its Maker has intrusted it, a helpless, new-born heir of immortality? Accordingly we find that in the Word of God, education is neither left to the option of parents, nor merely recommended as an advantage; but is enjoined as a duty. They are commanded to "bring up their children in the nurture and admonition of the Lord;" and encouraged by this promise, "Train up a child in the way he should go, and when he is old he will not depart from it." The proper kind of education is shewn in such passages as Deut. v. ; xi. ; Prov. ii. ; Psalm lxxviii. 1—8; and Mark x. 13—16, to be religious. The manner also in which it is to be given, and the principles on which it should be founded, are clearly laid down: and it is said to be "good for man that he bear the yoke in his youth." And although God draws a humbling, but true picture of earthly parents, saying, that "they, verily for a few days, chasten us after their own pleasure, whereas He does it for our profit;" yet even their infirmity is not allowed to weaken the authority with which he has entrusted them. Love indeed should be the source—the evident source—of all a parent's measures towards his children; but the exhibition of that love, must not be relied on as the means of carrying those measures into effect. When we see how slight an impression is made upon man, before grace touch his heart, by the display which creation, providence, and Scripture afford of God's perfect and inexpressible love;

how vain is it for an earthly parent to expect that any exhibition of his own imperfect and defective love, will make a lasting and influential impression on his child. Neither yet is it the affection or the reason, which he presumes or perceives his children to have, that a parent ought to rely upon, as the means of carrying on their education. God nowhere commands or counsels parents to obtain obedience by working on their children's affections, convincing their reason, or using any other means than the conscientious and prayerful exercise of authority. Nor does he bid children obey or honour their parents out of love, but because it is "right,"^d and well-pleasing unto God himself. These principles may not be in unison with the spirit of the times: but as few simply scriptural principles are general, even in this religious day, we need not wonder to find, on examination, that this view of the relation between parent and child, although at first sight it may seem harsh, is authorised by the wisest and truest affection; by the analogy of God's dealings with his people; and by express command of Scripture.

It is warranted by sound wisdom and real affection. For whatever might plausibly be said regarding children in whom grace is known and seen to reign, the same cannot be urged as to others, all of whom we must treat as under the guidance of natural principles, until there be evidence that the spiritual grace has followed the baptismal sign. All parents expect the obedience of their children;

^d "Righteous." Eph. vi. 1.

and it is hoped, that however prevalent latitudinarian views may be ; few will so far bring them into their own families, as by pointing out the *advantages*, instead of the *duty*, of obedience, openly to accustom their children to throw aside principle, and live by expediency. But supposing obedience to be inculcated as a duty, what will it avail, if the principle, so laid down, be not acted upon ? It is to be feared that parents fail in doing the latter, much oftener than in doing the former ; and act upon latitudinarian principles, even though they do not teach them. When they give *advice*, their children are of course free to adopt or refuse it ; when they issue *commands*, they must be prepared to sanction them, either by fear or by reason : and surely the fear of coercion is the only ultimate motive to be depended on in the natural heart of man. It is the sanction which human laws adopt to restrain mankind. It is the power which controls the devils, who when Christ was on earth, fell down and besought him not to torment them. What wise parent in ruling his children, would appeal to their unformed understandings and beginnings of reason ? What kind parent would trust his child's welfare to its own corrupt heart and blinded affection ? Reasons, immature, inexperienced, and clouded by passion, would often lead children to reject even the most judicious commands of the kindest parent : and love, in the natural mind, is not a motive to be depended upon : its force may last, until some *stronger* principle of the evil heart happen to

called forth against it, but no longer. 'To depend upon any merely human good principle, is to lean upon a broken reed ; which may indeed stand firm for a while, but try it beyond a certain point, and it will yield, and pierce the hand which trusts to it. Surely many a sorrowful parent could, from his own bitter experience, attest this to be truth. Nor let any think that *his* child's understanding is too sound, or *his* child's natural love for him, too strong to be thus overcome ; for "childhood and youth are vanity ;" and only grace makes one heart to differ from another amongst the whole offspring of Adam.

A parent, however, should have compassion upon human nature, and remembering its infirmities, not needlessly violate the feelings of his children : should neither keep them at a distance like servants ; nor make them feel towards him like bond-slaves. It will not be wise in him always to repose solely on the habit of obedience, but rather should he, indirectly endeavour, as far as possible, to carry along with him his child's feelings and judgment. Making simple authority the groundwork of his power, and certainty of coercion its ultimate sanction ; he should seek to build it up with influence, by practically, rather than in words, convincing the child that its interest and welfare, its comfort and happiness, lie in obeying : and that love is the reason of its exerting, and his guide in exercising, that authority which Divine love and wisdom at first entrusted to him. Nor *should he forget the nature and ends of the au-*

thority so entrusted to him. A man does not now, as in patriarchal times, possess the office of magistrate, as well as of parent. Every one knows this ; but perhaps every one does not consider how it bears upon parental authority. That department of authority which "*the powers that be*" possess, because "they are ordained of God,—as a terror to evil doers,—as his ministers,—revengers, to execute wrath upon them that do evil;" is now placed by Him in the hands of official personages, whose power "*whosoever resisteth, resisteth the ordinance of God.*"^e And the magistrate's duty, as pointed out in Scripture, is to be "a minister of God for good, to such as do that which is good :"—but to be a minister of the sword, a revenger to execute wrath upon him that doeth evil :—a terror to them,—openly rebuking and punishing, "that others also may fear." So far indeed as he can combine the reclaiming of the offender, with the striking terror into others for the good of society, he is bound to do so ; because he should be a father and shepherd, as well as a judge. But Scripture does not assign the reclaiming of the offender as the magistrate's primary duty in punishing him ; and to make it so, appears to be erring as far from Gospel principles, though in the opposite direction, as popery does, when it makes the ministers of religion the fountain of temporal power. The parent's authority, however, has a different object from the magistrate's ; for God who says, "Vengeance is mine, I will repay," does not now appoint

^e Rom. xiii. 1—7 ; 1 Pet. ii. 13, 14,

him "His minister to revenge, and to execute wrath." His primary duty in punishing is to promote the good of the erring child ; and it is only his secondary, to give salutary warning to the rest of his children. In punishing therefore, he should not forget the spirit in which God teaches us to pray concerning the Divine chastisements :—" Rebuke me not in thy wrath, neither chasten me in thy hot displeasure."—" Correct me," indeed, as it is meet I should be, but let it " not be in thine anger."

The parent too, not less than the magistrate, should remember that his office is temporary, lasting only during a short period of human existence—only during lifetime. Our children are our brothers ; and if we fail to temper parental authority with brotherly love, we may be sure our sin, if not repented of and forsaken, will find us out, in the course of Providence. For want of our duly exercising this Christian charity,—this brotherly-kindness towards our offspring—many children who are habitually submissive in childhood, throwing off every restraint as they grow up, are lost to duty, and often to decency : and thus the natural consequences of the parent's sin, become in God's hands the instruments of its punishment. For, as authority was administered, not lovingly but harshly, not paternally but tyrannically ; the child did not imbibe the spirit of filial fear, but the spirit of bondage : and no wonder when circumstances occurred that " he might be made free," he eagerly rushed forward to " use it rather."

But if wisdom and love warrant the conclusion

that education must be grounded on authority and submission, so also does the analogy of God's dealings with men under every dispensation. For what example can parents, though not sovereign and unerring like Him, place before themselves more suitable than that of "Our Father which is in heaven?"—and how can children find sounder principles for their behaviour towards their parents than those which God requires his children to act upon towards himself!

God our Father deals towards his people by chastisement. He says, "I have nourished and brought up children, and they have rebelled against me:" "I will turn my hand upon thee, and purely purge away thy dross."^f He purifies them by a fiery furnace, as "a refiner does silver;"—"chastens them as a man chastens his son;"—"chastens those whom he loveth—and scourgeth every son whom he receiveth—doing it for our profit, that we might be partakers of his holiness." Thus he brought Manasseh to repentance;^g thus Joseph;^h and thus the Psalmist.ⁱ

The principle by which he calls his children to serve him, is holy fear: mentioned or alluded to, at least three hundred times in the Old Testament, and thirty in the New. Nor is fear placed as a motive before the ungodly only, but also before the believer: not indeed that fear which leads a sinner to hide like Adam from his offended God; but that which makes him, when conscience-struck,

^f Isaiah i. 2, 25. ^g 2 Chron. xxxiii. 12, 13. ^h Jonah. ii. 2.
ⁱ Psalm cxix. 67—71.

cast himself like Job, David, or Daniel, wholly on his love, and mercy ;^j a fear which deters from sinning, rather than one which forces to obey. It is not only a fear of grieving God, but a fear of present chastisement or future perdition : a compound of awe, love, and dread ; distinct from the spirit of bondage ; and quite compatible with the spirit of adoption. It is such as dwelt along with perfect love and infinite holiness in Jesus, who could not sin, and who is the pattern of a "holy child ;" whose filial piety is called fear, *or that which makes cautious and circumspect*, not because fear was needed by him as a motive, but because he condescended to become our example ; who offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared,—or for his piety.^k The fear which perfect love casteth out, is not the fear which makes circumspect, but that which "hath torment," and would prevent us from "having boldness at the day of judgment."^l It is the fear of him who "laid up in a napkin," what had been "given him to profit withal," and then said to his Lord, "I feared thee because thou art an austere man:" it is the fear of devils, who would gladly disbelieve, and who "tremble" because they cannot help believing. But the right, the reverential "fear of the Lord is wisdom;" by it men depart from evil;" and "happy is the man that feareth

^j Job xiii. 15 ; Psal. li. 1—4 ; Dan. ix. 14—19.

^k Heb. v. 7.

^l 1 John iv. 17, 18.

always," that is, whose fear makes him circumspect. God promises to put it into the hearts of his children that they should not depart from him.^m It is the foundation of life, by which they depart from the snares of death.ⁿ Thus one of his holiest and most loving children said, "My flesh trembleth for fear of thee, and I am afraid of thy judgments."^o Another said, "(O Lord, the great and dreadful God—we have sinned and done wickedly;—O Lord forgive;"^p another meditating on God's power, said, "I trembled in myself, that I might rest in the day of trouble;"^q and another, "I keep under my body," lest after having "preached to others, I myself should be a cast-away."^r Even touching our feelings towards Christ, it is written, "Beware of him and obey his voice—provoke him not."^s Serve the Lord with fear, and rejoice with trembling; kiss the Son, lest he be angry, and so ye perish from the way."^t "Sanctify the Lord of Hosts himself, and let him be you fear, and let him be your dread."^u "These things saith he which hath the sharp sword with two edges;—repent or I will come unto thee quickly."^v—"Hold fast and repent—if therefore thou shalt not watch, I will come on thee as a thief."^w While the ungodly have "no fear of God before their eyes," the man that is "accepted" of God, is "he that feareth him and worketh righteousness." The Lord Jesus himself described the

m Jer. xxxii. 40. n Prov. xiv. 27. o Psalm cxix. 120.
 p Dan. ix. 4, &c. q Hab. iii. 16. r 1 Cor. ix. 25.
 s Exod. xxiii. 21. t Psalm ii. 11, 12. u Isa. viii. 13, 14.
 v 1 Pet. ii. 8. Rev. ii. and iii. throughout.

fear of God, saying to his disciples, "My friends, be not afraid of them that kill the body;—fear him which is able to destroy both soul and body in hell; which hath power to cast into hell: yea, I say unto you, Fear him." ^w And even in the Epistles, this fear of God's present and future wrath is often, directly or indirectly, set before the children of God as a motive. For instance, "Thou standest by faith: be not high minded but fear." "Be ready to give a reason of the hope that is in you, with meekness and fear." "Let us fear, lest, a promise being left us of entering into God's rest, any of you should seem to come short of it." "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Let us serve God acceptably, with reverence and godly fear, for our God is a consuming fire."^z "Let no man go beyond or defraud his brother; because that the Lord is the avenger of all such." If ye call on the Father, pass the time of your sojourning here in fear." Godly sorrow for sin works extraordinary fear. ^y

As natural fear is not incompatible with great joy and confidence; ^z so neither is this holy fear of God; for it is found, divested of all traces of the spirit of bondage, both in the angels, and in the redeemed after death. It seems to be ordained that before their eyes, the punishment of the lost should be, not only shewn, but kept for ever and ever in view, as a continual remembrance of God's aveng-

^w Luke xij. 4,5; Matt. x. 28. x Heb. xii. 28,29, Circumspection.
^y 2 Cor. vii. 11. ^z Matt. xxviii. 8.

ing power, and of his delivering and preserving grace. They shall judge the evil angels : ^a shall accompany and assist the Lord in executing his judgments : ^b shall see afar off the condemned in hell ; ^c tormented in their presence with fire and brimstone ; ^d and seeing the smoke of their torment ascending up for ever and ever, shall fall down and worship, saying, Amen, Alleluia. ^e The redeemed, who sing the Song of Moses and the Lamb, say, " Who shall not fear thee, O Lord—for thy judgments are made manifest ! " And again, " Fear God and give glory to him, for the hour of his judgment is come. " ^f And the angels of whom we read that there is joy among them, are also not unacquainted with fear : for Michael the archangel durst not bring a railing accusation, ^g and not to dare, implies fear. Wherefore should angels fear ? Because even his angels,—whether the fallen or the standing it matters not,—God charged with folly. ^h But the fear among the angels and saints is one which allows not a doubt to cross their minds ; for the former have the continual consciousness of perfect obedience, ⁱ and with the latter, all probation is for ever at an end. It does not lessen the confidence of the redeemed in heaven, for they know that it is impossible for them ever to pass from heaven to hell ; ^j nor yet does it diminish their boundless love and joy, as is evident

^a 1 Cor. vi. 3. ; Rev. xx. 4.

^b Matt. xiii. 49. & xix. 28 ; Jude 14, 15. Rev. xix. 14, 15.

^c Luke xvi. 23, &c. ^d Rev. xiv. 10. ^e Rev. xix. 3, 4.

^f Rev. xv. 4 ; xiv. 7. ^g Jude 9. ^h Job iv. 18.

ⁱ Psalm ciii. 20, 21. ^j Luke xvi. 26.

from the heavenly hymns which they sing with those awful sights before their eyes. ^k Thus we learn that while there is a fear, not given by God, ^l a cowardly dread of suffering, which perfect love casts out, and which will cause souls to be thrust down to hell: ^m there is another, a filial fear of God making men reverential and circumspect, which perfect love does not cast out, for it dwells in the bosoms of God's elect children, after they have reached their Father's home in heaven, and are happy for evermore; and is even then recognized as the distinguishing mark of their character, by the voice out of the throne which bids them praise God. ⁿ Nor will the relation between earthly parents and their children be placed on its right foundation, nor produce its intended effects, if this fear, this salutary fear, do not occupy its proper place among the principles of education.

But above all, the direct command of God's Word grounds the intercourse between parent and child, upon authority and submission; and uniformly does so, although one or two passages have been sometimes strained to favour a different principle.

Thus, as regards the exercise of authority by parents, Abraham is praised because God knew him that he would *command* his children after him, and *they* should keep the way of the Lord to do justice and judgment. ^o God presumes that every father "chastens every son whom he receiveth." ^p Eli sinned in honouring his sons more than God;

^k Rev. v. 9. & xix. 6. ^l Rom. viii. 15. ^m Rev. xxi. 8.
ⁿ Rev. xix. 5. ^o Gen. xviii. 19. ^p Deut. viii. 5. & Heb. xii. 6.

yet he reasoned with them, like a pious man, on pious grounds, saying, "Why do ye do such things?—Nay my sons, for it is no good report that I hear—if a man sin against the Lord, who shall entreat for him?"—But God's charge was, that he "restrained them not:"—he reasoned, as is advised in our days, when he should have compelled.^a It is not possible for words to be more explicit than God's words are, on the subject of parental coercion. "Chasten thy son while there is hope; let not thy soul spare for his crying." "He that spareth his rod hateth his son, but he that loveth him, chasteneth him betimes." "Withhold not correction from the child—thou shalt beat him with a rod and shall deliver his soul from hell." "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." "Correct thy son, and he shall give thee rest, yea he shall give delight unto thy soul." "The blueness of a wound—and stripes—cleanseth away evil." "The rod and reproof give wisdom." Parents are indeed warned against harshness or arbitrariness, and told not to provoke their children to wrath or anger, lest they be discouraged. They are commanded to provide for them; and supposed to comfort and exhort as well as charge.^b But peremptory authority is still presumed to be the foundation of their management. Thus a Bishop, the pattern of the flock, must be chosen from among such as *rule*

q 1 Sam. ii. 23, 24, & iii. 13. r Eph. vi. 4; Col. iii. 21.
 s 2 Cor. xii. 14, & 1 Thess. ii. 11.

their houses well, and have their children in *subjection* with all gravity : a Deacon must *rule* his children well : and a presbyter must be known as having faithful children, not *unruly*.^t It is asked, "What son is he whom the father chasteneth not?"—and it is said, "If ye be without chastisement, whereof all are partakers, then are ye not sons ;—we have had fathers of our flesh which corrected us ; chastened us after their own pleasure."

And if the authority of parents is thus recognised in Scripture as the proper instrument of education ; so on the other hand, the whole behaviour of children is expected to spring from quiet submission. The commandment, "Honour thy father and thy mother," came from God's mouth at Sinai, along with a promise of long life ; it was repeated by Jesus Christ when on earth : and it is contained in the Epistles, along with promises of long life and welfare. It is said, "Ye shall fear every man his mother and his father." "Cursed be he that setteth light by his father or his mother." "A stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them—all the men of his city shall stone him with stones, that he die ; so shalt thou put away evil from among you."^u One feature of the dreadful state of a nation in which "the good man is perished out of the earth," is that the son

^t 1 Tim. iii. 4, 12. Titus i. 6.

^u Lev. xix. 3. Deut. xxvii. 16, xxi. 18—21.

dishonoureth the father, and the daughter riseth up against her mother. ^v Christ even at twelve years old, an age much more advanced in that climate than in this, set the example of being subject to his mother and Joseph. In his ministry he reminded the Pharisees how God had said, He that curseth father or mother let him die the death; and told them that in allowing children to evade honouring their parents, they had made the word of God of none effect.^w It is written, "Children obey your parents in the Lord, for this is right." "Obey them in all things, for this is well-pleasing to the Lord."^x Parental authority is recognised as continuing in force even after the parent's death, for it is said, "The heir, so long as he is a child, differeth nothing from a servant, but is under tutors and governors until the time appointed of the father."^y One mark of those whom God gives over to a reprobate mind, is disobedience to parents:^z a feature also of the perilous times which shall come upon the earth."^a In short, we are presumed and expected to give reverence to the fathers of our flesh who correct us, even though they chasten us after their own pleasure, and without that wisdom, forbearance and love, wherewith God does it for our profit.^b

It was our endeavour, therefore, to train up on these principles of authority and obedience the dear children committed to us: explaining that we alone were the judges of what commands we should give:

^v Mic. vii. 2, 6. ^w Matt. xv. 4, 6. ^x Eph. vi. 1. Col. iii. 20.
^y 1 Gal. iv. 2. ^z Rom. i. 28, 30. ^a 2 Tim. iii. 1, 2. ^b Heb. xii. 9.

withholding our reasons if we saw the least demur on their parts : though generally satisfying their minds afterwards, if their obedience had been ready. We told them what God expected from parents, and what from children : and that we dared not to risk their souls by allowing their habits of obedience to rest, in any degree, upon their understanding the propriety of our commands : or by withholding "chastisement betimes" to aid them in checking their evil inclinations. Brought up in this persuasion, the children never deemed punishment the result of unkindness, but always referred it to love : and David in particular, sometimes talked over the bad consequences, as well as the sin of Eli's neglecting to restrain his sons. When happy on his mother's knee, he has more than once spontaneously said with a fond smile, "Mamma, you love me, but you don't love my naughty ways ; so you punish my naughty ways, but you love me." Nearly a year before his death, when lisping about a little friend, he asked, "does Charley's Mamma love him ?" and being answered, "Yes, dearly ;" he said, "Then I sure she punishes him when he naughty, else she doesn't love him." Though perhaps weeping in expectation of punishment, they would promptly and frankly own their faults, and while using their little artless pleas for forgiveness, and endeavouring to extenuate their fault as far as truth allowed, would acknowledge that they must be punished. We never knew them refuse to submit to punishment, or shew any sullenness afterwards. Nor did the fear of it cast out love ;

for surely no parents ever tasted more richly than ourselves, the warm, unfaltering, and increasing love of their children. The breach with us was to them one of the bitterest ingredients in the cup of punishment. If even slightly reproved, they would melt into tears: and perhaps long afterwards would say, "Will you kiss me, that I may be happy again—I can't be happy, for you are angry with me." Heart-broken until peace was made, as soon as punishment was over, or forgiveness extended, they would cling round our necks with inexpressible fondness, and sometimes would long afterwards say unasked, "Indeed, indeed, I am sorry for being naughty." That hastiness and sin, mingled in our dealings towards them, was a cause of shame and sorrow to ourselves: but not a reason for our venturing to act upon other than simply scriptural principles.

Education is not teaching to read and write, for these are but the tools of it: neither is it storing the mind with knowledge, for this is only collecting materials. Far beyond all this, it is the "drawing forth," or "training out," of those powers, mental and moral, which God has given to man. It is the inclining, enabling, and habituating any one, to obtain and appropriate knowledge; and so to apply it that he may "do his duty in that state of life unto which it shall please God to call him;" and that he may walk as a wise man "in the way of life above, to depart from hell beneath." This is the essence of education, and any thing short of this is partial, even if not erroneous. O that parents,

taking an enlarged view of even secular education, would consider how trivial and secondary a part of it is the acquisition of the dead and living languages, of science and accomplishments. It is a mischievous opinion, that children's education advances according to their progress in direct knowledge ; the immediate benefit of which, to them, is little connected with the rate at which it is acquired ; but consists in the discipline which the mind undergoes in acquiring it. The intrinsic value of direct knowledge can rarely be appreciated, or its important ostensible benefits be obtained, until maturer years arrive. And in general they never are ; for with most men, the business of life has swept away, before they reach the age of thirty, nearly all their school-boy acquirements ; except the invaluable effects of that very discipline which is so often either overlooked, or deemed of secondary importance. But even should the intended walk of life be such as will lead to following out or keeping up early studies ; a few years of childhood, spent in gaining and establishing, under any judicious process—at home or at school, —sound principles of thinking and acting ; or in acquiring habits of application, enquiry, and observation, of regularity and obedience ; will afford incalculably more benefit and assistance to either boy or girl at fifteen, than the most rapid previous progress in direct attainments could do. Even a considerable degree of classical knowledge will then be a poor equivalent to a youth, for the want of those habits and principles, which are best ac-

quired before that age ; whilst a slow progress may be amply compensated by the gaining of them, as their possessor can soon surpass contemporaries who, without them, are merely his superiors in what is called "learning." The few leading minds of an age will break through any obstacles, and benefit or injure their fellow-creatures according to their character : but such minds education cannot create ; it can scarcely either accelerate or retard their career. Education has to do with a far more important class. For the moral strength of society consists of that body of ordinary minds—be it large or small—which issues from education, with sound principles ; correct and industrious habits ; and a mass of practical knowledge applicable to the general purposes of life, whether manual, commercial, or professional.

Religion must be the basis of education :—no other is legitimate—no other is rational. For the Lord alone giveth wisdom ; imparting subtilty to the simple, to the young man knowledge and discretion ! that discretion which preserves, that understanding which keeps from danger and sin.^c He will direct the steps of such as acknowledge him in all their ways : both riches and honour come of him ;—He makes great, He gives strength.^d Those principles of action which the experience of mankind proves to be the soundest and most advantageous, even for such as only aim at earthly prosperity, may be found in the

^c Prov. ii. 6 ; 1. 4. ii. 11. & Ps. cxl. 10.

^d Prov. iii. 6 ; 1 Chron. xxix. 12.

book of Proverbs, which he "caused to be written for our learning." And no wonder : for surely there is no way so likely to conduct to temporal prosperity,—if this be good for us,—as knowing and seeking to obey the precepts of Him, whose blessing maketh rich ; in whose hands are men's hearts and ways ; who disposes all that which men call chance ; and who doeth according to his will among the inhabitants of the earth."* It is astonishing how many men of sense in the present age, and even of some religious knowledge, are slow to admit so plain a truth as this. Our ancestors were wiser ; and from the piety found in some, and the habit of taking religious truths for first principles, usual in almost all who were influential while our laws and customs were unsettled and changing, there was a wide foundation of simply scriptural principles laid of old, on which the superstructure of our laws, institutions, and manners, has arisen ; so that, as Matthew Henry has said, "Christainity is twisted in with the very constitution of our government." And because religion was thus practically brought into every thing national, our country long continued advancing towards high prosperity and unequalled civilization. But now, when our national religion has been freed from the popish error and imperfections, with which our forefathers had to struggle in ages long gone by, and our Gospel light is so much brighter and more generally diffused than it ever before was, we are, as a nation, recklessly

* *Prov.* x. 22 ; *xx.* 1 ; & *xvi.* 1. 9. *xvi.* 33. *Dan.* iv. 35.

departing from that sound wisdom in which our ancestors acted. The spirit of infidelity, which, watching to throw aside Scripture, says that education for secular purposes need not be religious; and the spirit of popery which, lurking and occasionally seen in all the religious communities of the day, makes Scripture itself a means of error, by teaching only favourite parts of it, and calling this *religious* education; are striking at the root of our country's prosperity, by abstracting or contaminating her religion. And they are doing so to a degree little suspected among us, and to particularize which, would be to pronounce successively the watchwords of all the parties in Church and State.

In endeavouring to apply the principles of Scripture to the culture of children, we are acting upon the only rational grounds which, as Christians, we can take. For, if the Holy Spirit's office be to "guide us into *all* truth," it would indeed be strange, if so important a branch of truth as right principles for the nurture of the young, were not to be found in the book "written, for our admonition," by "holy men of God, who spake as they were moved by the Holy Ghost." We may expect there to find principles applicable to secular, as well as religious culture; for it is as much the Lord who "puts wisdom in the wisehearted," as it is He who turns the soul "from the power of Satan unto God." But in proceeding upon this plan, we have to be on our guard against two dangerous, though opposite errors; on the one hand, against depending upon any principle, whi

though usually taken for granted amongst the religious, is not to be found in the Bible ; and on the other, against deeming any fundamental Scripture principle inapplicable to any person, under any state of society. The former error "gendereth to bondage," and produces a superstitious or a contracted spirit, the very opposite of charity and catholic "fellowship ;" the latter is perhaps the basis of latitudinarianism, and soon expands itself towards infidelity, through the various steps which naturally lead to that awful result. It needs no alarmist to perceive that there is at present a work of demoralization going forward throughout the whole range of society ; that although God's people are becoming more numerous, the mass of society, high and low, is becoming more and more disorganized. This is attributed to Sabbath desecration, to game laws, to poor laws, to republican principles ; but these are only partial in their operation ; and, in the first instance at least, are effects, not causes. It is more truly ascribed to a spread of the elements of popery and infidelity, those conflicting yet sister principles of our fallen nature ; but whence is it that these, which have been always in existence and at work, are now increasing in energy, and unrestrained in their boldness ? Among the causes, probably many, which are combining to demoralize the nation, may we not assign a prominent place to unsound principles, operating, more than formerly, in the commencing relations of life ; influencing the conduct of parents towards their children, and children towards

their parents? This cause, in extent and power, is adequate to producing the effect in question. When the Lord, in that most tremendous of all national judgments, destroyed at midnight the first-born of Egypt, the calamity was universal; "for there was not a house in which there was not one dead," except only in the dwellings of God's people. So, should there happen to be fatal principles, and just so far as there *are* fatal principles, adopted in the management of families through the land, the mischief produced would be universal; for there would not be one house whence demoralization did not proceed: except those of God's people, who endeavour to bring up their children in the nurture and admonition of the Lord. May God avert from our country so heavy a judgment as national demoralization, whence-soever it may originate! But it becomes us to "be watchful and strengthen the things which remain:" for our insidious adversary is ever vigilant to bring about this fearful consummation; either by turning away men's minds from Scripture, or by debasing with what is earthly, and polluting with what is evil, the truths of God's Word held by individuals, or current in society.

The ever-changing frame-work of society renders the method and details of education now requisite, almost as different from what were proper two hundred years ago, as from what were suitable three thousand years ago; but its elementary principles do not fluctuate. These must be the same now as at any former period, because they are all contained in the unchanging word of truth.

It is the standing duty of parents personally to "bring up" the children whom God has committed to them; and of the responsibility of this they never can divest themselves. But as civilization, by requiring the division of labour, compels men to devote their undivided attention to their respective employments; numbers of parents are necessarily prevented by the duties of their station, their own incapacities, or other lawful circumstances, from efficiently educating their offspring in person.

It is needless to enquire how far this departure from natural order is to be deemed an evil, for it cannot now be altered by human means. In such cases religion must apply itself to do as much good as possible under existing circumstances, be they what they may; inasmuch as Christ's kingdom, though not *of* this world, must be set up *in* this world. The duties of the mariner, the travelling "merchant-man," and others whose employments are recognized in Scripture as lawful, must have precluded such of them as were parents from personally "bringing up" their children. The existence of "schoolmasters" also, is presumed in a passage which perhaps affords us a glimpse of what their office ought to be. For when it is said, "The Law was our schoolmaster to bring us unto Christ, that we might be justified by faith,"—which discipline was to issue in our being "the children of God by faith in Christ Jesus,—" it seems as if we might gather, that the "school-master's" legitimate office is such as will rather draw the child and parent closer, than relax their mutual bonds, diminish

their mutual love, or weaken the reverential feeling and watchful guardianship, which are respectively the duty of each towards the other. But whether or not *this* text warrants such an inference, certainly the whole tenor of Scripture does. Yet how often is any sound scriptural view of extraneous tuition overlooked! Instead of accustoming their pupils to feel themselves still under their parents, by referring their own authority to the delegation of each child's parent; instead of fulfilling, as much as possible, a parent's office, in the formation of character, and the culture of the soul; instead of cherishing with watchful care, the children's love, reverence, and honour towards their absent parents;—how often do teachers, at home or abroad, in the family, the school, or the college, view themselves, not as the parents' substitute, but as possessed of an intrinsic authority; and as concerned only with the literary progress of their pupils, and bound to exercise only a kind of *police* restraint over their behaviour! Nor is the natural and scriptural view of the subject less overlooked in general by parents, than by the assistants whose aid they call in. However unavoidable it may sometimes be for them to entrust part of their office into the hands of others, they can hardly, under any circumstances, be at liberty to resign the whole of it. It is only the child, whose parent is dead, that Scripture presumes to be wholly "under tutors and governors." The parent "should be to his children a prophet to teach the will of God; a priest to lead them to the mercy-seat, and pray

and for them ; a king to keep in subjection, and govern according to the law of God ;" nor can any circumstances exonerate him from the responsibility attached to these offices. When, for any cause which his conscience approves, a father feels it incumbent upon him to educate his children by a substitute, either at home or abroad ; surely he ought, while avoiding all interference with the authority transferred to the master, to consider the child as still under his own eye and charge. While obliging the child to yield implicit obedience to the master's commands or plans, ought he not to accustom him constantly to feel, that it is his *parents'* restraint which is administered through the master's discipline ? Should he not keep up also in the child's mind a continual sense of its parents' comforting love, apart from what it may experience of the master's encouraging kindness : and should he not be on the watch to supply any branch of parental nurture, which the master may overlook, or be unable to bestow ? But how often are parents ready to relinquish the home-culture of their children on grounds far too slight ; sometimes rather from the irksomeness of tuition, than from conscientious feelings, or real inability ! How usual is it for us to consider present maintenance, preparation for active life, provision for future competence, and restraint from outward profligacy, as comprehending the sum of parental obligations : or if religious instruction be felt also incumbent, how superficial too often is the degree how little practical the quality insisted on.

then viewed

by us, rather as sources of personal gratification, than as solemn trusts!—how little responsibility is felt for the charge of their immortal souls!—how constantly are they treated rather as wards, than as our offspring! Thrown off, as it were, from early infancy; left at first almost wholly to servants, good or bad as Providence may order; passed out of the nursery, from school to school in succession, or from one step of private tuition to another; the child at length comes forth from college, or other preparation, into the bustle of active life. Accustomed during all the time, to associate its parents with little beyond ideas of holiday indulgence, rank in life, and future property; it has, whether boy or girl, lost in these previous years of youth its moral bond of union with its parents: and has become more or less personally acquainted with vice or vanity, without having received the warnings and the impressions which none but a parent's heart knows how to give. Learning is good, discipline infinitely more valuable; but both cannot compensate the loss which, as a general rule, a child sustains, when his parents throw him wholly upon strangers to be brought up. Nor is this evil excluded from amongst parents of the humbler walks of life. The sabbath is almost the only time in which a poor man has the option of doing much towards his children's culture: and on that day, he is in general content to send them to a Sunday school, not that he may obtain *aid* in teaching them, which would be a legitimate object, but that he may *get rid of the* responsibility of their religious in-

struction. Thus Sunday schools, which originated in the extensive neglect of poor children by their parents, and under God's blessing are productive of great good, are on the other hand doing injury by the facility which through them, the poor now find, of entirely throwing off from themselves the religious culture of their children.

We need never go further than God's word for principles and precepts to guide all our proceedings even in secular life; and therefore a few simple Scripture truths such as the following, placed from time to time, as occasion required, before our dear boys and ourselves, supplied us with an inartificial manual for educating them.

The fear of the Lord is the beginning of wisdom.^f

To know the only true God and Jesus Christ, is life eternal.^g

The works of the Lord are great, sought out of all them that have pleasure therein:—he hath made his wonderful works to be remembered,^h—works of Creation, Providence, and Grace.

Whatsoever ye do, do all to the glory of God.ⁱ

They that are after the flesh do mind the things of the flesh!—for the carnal mind is enmity against God.^j

Foolishness is bound in the heart of a child.^k

Satan's first attempt against man, was promoting in him the abstract desire of being wise, and of knowing good and evil:^l therefore a thirst for mis-

^f Ps. cxi. 10. ^g John
1 Rom. viii. 3.

^h 1 Cor. x. 31.
ⁱ 1 Th. 5, 6.

cellaneous knowledge is not necessarily good, but *may* come from Satan.

Knowledge puffeth up—charity builds: if any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know.^m

Provide things honest (that is attainments, accomplishments, means of livelihood, or whatever is reputable) in the sight of all men, as well as in the sight of the Lord.ⁿ

Let all things be done decently and in order.^o

Whatsoever thy hand findeth to do, do it with thy might: redeeming the time because the days are evil, and the time short.^p

Religion, however, must be not only the basis of all education, but also its first and principal part; for what shall it profit a man if he be taught how to gain the whole world, its wealth, knowledge, or honours, and for want of another branch of teaching be left to lose his own soul? Yet even in educating our children religiously we are compassed about with snares; and it is needful that we be “not ignorant of Satan’s devices;” for we live in—

A world of dangers and a world of snares;—

Snares watch thy thoughts, and snares attach thy word;

Snares lurk in thy resolves, snares in thy doubt,

Snares are within thy heart, and snares without.

Quarles’ Emblems.

Religion, though it be a reasonable service, is not from the head, but from the heart, with which alone “men believe unto righteousness.” When the understanding is mature, true religion will be given

m 1 Cor. viii. 1, n 2 Rom. xii. 17 & 2 Cor. viii. 21, o 1 Cor. xiv. 40,
p Eccles. ix. 10; Eph. v. 16; & 1 Cor. vii. 29.

through the enlightening of the understanding : but while the understanding is in its infancy, true religion can scarcely be expected to manifest its existence through this channel. Hence the religion of a child will appear rather in influential feelings and in behaviour, than in knowledge ! for “a child is known by his doings whether his work be pure, and whether it be right.” Obedience and truth, self-denial, meekness, and love, springing *as a whole* from fear of God and *general* trust in Christ, are the religion of a child ; and may be found accompanied by a very slender and undefined knowledge of doctrines. Yet these graces, when real, are no less opposed to the natural dispositions of childhood than they are to those of manhood. And if they distinctly and habitually appear united in any one, along with a spontaneous devotedness and a spirituality of taste and thought beyond what habits of education will produce ; there is reason to hope that a higher power than human motive or natural principle is at work in that soul, and that whether child or adult, he is a new creature, born again of the Holy Spirit.

On the other hand, it does not do to call out religious feeling in children. Their hearts, tender and easily wrought upon by what is solemn or touching, may soon be melted into deep feeling ; which, however, may indicate nothing beyond temporary animal excitement. The seeds of worldliness in their character are, as yet, vegetating only “under the clod ;” the workings of inbred sin have not yet *gained the mastery* over the acquired habits and in-

stilled principles of education; and especially if they belong to a pious family, their ardent minds will scarcely revolt from religion, when presented in an engaging form, or in the way of excitement. But it should not be forgotten, how great a temptation is offered to conscious or unconscious hypocrisy, by encouraging religious fervour. Children are generally shrewd enough to perceive when religious talk is pleasing to their friends, and in such a case will naturally cultivate it, even should proper motives be absent. And although it be sometimes advantageous or even necessary, for the sake of awakening attention, to call forth religious feelings, as a previous step to something more effectual; yet no direct or permanent victory is ever gained by doing so in any soul, and especially in a child's. Langour, if not reaction, will probably succeed, and perhaps more than undo all that excitement has effected. And even should there be no visibly injurious result, experience proves that the religion of wrought-up feelings is seldom more than a habit, and is little able to cope with temptation. We should therefore watch the current of our own, as well as the sources of our children's religious conversation; which is valuable only according as it comes from religious principle reigning within. To force children to hear, and expect them to shew interest in continual religious remarks, or habitually to urge their conversing on religious subjects, is surely beginning education at the wrong end: for it is foolish to expect good fruit before the tree is made good; and on the other hand, it is best to

lay the axe to the root of the corrupt tree if we would have its branches fall. We should, however, seek to fasten Scripture truth on their minds, and bring it, in a cheerful way, to bear on all they see and do ; for this is widely different from what is often called religious conversation, and is compatible with cultivating in them, as should be done at almost any legitimate cost, truth of action and principle in conduct. There is a steady fervour of soul, not the result of stimulants applied from without, but the effect of a fire kindled within, by the sense of the love of God shed abroad in the heart by God the Holy Ghost ; and this, it is true, will throw a heavenly warmth over the conversation ; but will far more certainly manifest itself in the outward behaviour ! for Jesus said, “Ye are my friends, if ye do whatsoever I command you.”

We therefore carefully avoided drawing out religious feeling in our dear boys, and when it broke forth, we neither repressed nor encouraged it. Anxious that they should be natural and real, so that their face might be a copy of their mind, we told them not to assume a grave look if merry, nor talk of religion if they were full of other thoughts ; to struggle indeed against unseasonable mirth, and encourage serious thoughts at times when others would be out of place ; but never to cloak their true feelings. We reminded them that God could always read their hearts, and none but he : and that we could only know whether they loved God, by observing whether they strove to keep his commandments.

It is asked in Scripture, "Wherewithal shall a young man cleanse his way?" and it is answered, "By taking heed thereto according to God's Word." So that a child must be accustomed to look to God's Word for his rule of conduct. Surely it is a ruinous system which would defer storing children's minds with that Word and hymns drawn from it, until they are able to understand and appropriate its truths. Is not this to decline using memory, which is given to children earlier and in greater power than reason, because reason has not yet attained its strength? Is this wise? Is it following God's leadings? Or is it not chalking out a plan for ourselves, irrespective of His hints to us? To measure what we shall teach by what we find the understanding able to comprehend, instead of storing the memory with materials for future as well as present use, though it be always a questionable proceeding, may perhaps answer as to earthly learning; because human motive is able to awaken a desire for human knowledge, and to give perseverance for acquiring it. But let us beware of overlooking this important element of the subject,—that "the natural man receiveth not the things of the Spirit of God,"—and so falling into one of the snares of Satan's present extended and subtle scheme for doing away with religious education altogether. Let us bear in mind, that as regards that better learning—that spiritual knowledge—which only Scripture affords, the natural mind has no relish, nor can by any human motive be made to have a true relish: so that the unenlightened

reason at any period, is as unavailing for its acquisition, as is the naked memory of childhood. It therefore does not appear what more efficient plan can be followed by parents, powerless themselves as to any real inward work, than to store their children's memories with Scripture; its text, as well as its facts, precepts, and principles; interweaving it with all the associations of their minds; showing them its suitableness for daily and hourly use; and then leaving the whole with prayerful faith in the hands of God the Holy Ghost. For the Word which he caused to be written for our learning, is the usual means by which He is pleased to work a change, whether less or greater, in any heart: and in this light it is spoken of in its own pages; as for instance:—"Thy word have I hid in my heart, that I might not sin against thee:"—"Now ye are clean through the word which I have spoken unto you;"—"Sanctify them through thy truth: thy word is truth." The whole subject appears to be touched upon and explained in the sixth chapter of Deuteronomy; where the parent is commanded to teach God's words diligently to his children; but is not required to explain them, until the child is able to ask, and shows a desire to understand, what *mean* the testimonies, statutes, and judgments which the Lord commands.

We obtain perhaps a hint of some value in the passage where St. Paul, reminding Timothy that "from a child he had known the holy Scriptures," *after* telling him of their value, immediately adds,

“ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” It would thence appear that this “ child ” had been by his “ grandmother Lois, and his mother Eunice,” taught from *all* the Scriptures. Ought we to prevent our children from reading any part of what God has seen fit should be written for their learning? It is *all* holy, just and good; may we not leave it to God to vindicate and bless his own Word? It may not be expedient nor compassionate to read all passages of it in public, lest fools and scoffers should be present; for God “ desireth mercy and not sacrifice;” and we know certainly that they would, without our being able in a public assembly to warn them, take occasion from such passages, to turn the blessing of the Word into a curse against themselves. But this reason does not, or ought not, to hold good as to our children; for it is our duty to prevent the growth of scoffing in their minds, and convince them that God’s Word contains nothing to scoff at. It is incumbent on us, indeed, to watch that they do not “ wrest the Scriptures to their own destruction. But they are far more likely to do so in after years; when, without a parent at hand, to explain, they happen upon a passage of “ the Word at which they *may* “ stumble, being disobedient;” than if all such parts had been in turn explained during childhood, and made to afford their proper “ doctrine, reproof, correction, and instruction in righteousness.” Whenever therefore Providence permits “ occasions of stumbling ” at the Word’

fall in children's way, let us take those opportunities of preparing their minds with those sound principles, correct views of truth, and deep reverence for God's blessed Word, which will form the most likely *human* barrier against the future assaults of scepticism. And to extend this principle a little further; while we anxiously endeavour to keep our children out of temptation, and urge them to "avoid the *path* of wicked men, not to pass by it, but to turn from it, and pass away;" let us remember that in their future life they cannot, even while in the path of duty, help mixing with wicked men, "for then they must needs go out of the world." It behoves us therefore to weigh well before we keep them too delicately from *seeing* sin, when it stands by the highwyside of duty. Rather let them be taught first to assure themselves of being in the path of duty, and then expecting that sin will be always at hand and force itself on their notice, to pray constantly that God would "turn away their eyes from beholding vanity." In the course of providence, they *must* in after life see sin, and more or less mingle with its friends: and when it happens to be fairly thrown in their way in childhood, the opportunity is too valuable to be lost; a parent's hand can then point out its various features and distinguishing marks, which when they see it afterwards, they will otherwise perhaps never notice; and so will be apt like its friends, habitually to "call evil good."

Our dear children were therefore made to *commit to memory*, not only the Word

of God, but numerous scriptural hymns; catechisms in which the answers were texts, tickets on which texts were printed, and little manuals which contained texts for every day in the year. The Church Catechism, as well as that of the Church of Scotland with proofs from Scripture, "Lloyd's Bible Catechism," "Sherwood's Easy Questions," "The Dewdrop" and other little collections of texts, were learned by them. The hymn-book which they most loved and used, and which proved to them an inestimable means of grace, was "The Sunday Scholar's Companion," compiled for the Silver-street Sunday Schools; and containing, notwithstanding a few minor faults, the sweetest, simplest, and most practical collection of Scriptural hymns for children which we have happened to meet with. Morning and evening prayers, the custom of each for himself asking a blessing and returning thanks at every meal, and of being present at family worship from their earliest infancy, need hardly be enumerated as arrangements amongst a clergyman's children. At first brought to the family altar for the sake of their nurse, they soon learned to be still and quiet; then to yield attention; and at length to join with their own Bibles. Each repeated a little note of the chapter which had been read, and their notes were often very sweet, containing the substance of a passage in their own words; as for instance,—David's note, shortly before his illness, from the sixty-fourth of Isaiah, was to this effect:—"We are all like withered leaves,—our righteousness is all torn clothes,—our sins, &c

storms blow us away to the grave :” and another note of one of the children from the eighth of Romans was, “ the man that will mind fleshly things shall die, but the spiritual man will think about the Holy Spirit, and shall never die, but live for ever.” Their bright morning faces, and quiet, subdued, though cheerful demeanour at prayers, were often noticed by friends. It was not of small moment to the children, that their nurse for several years, was one who led them to hymns and Scripture, and otherwise fostered their spiritual tastes.

In endeavouring to instil Christian principles into the minds of children, we are more usually in danger of doing too little, than of expecting too much. It has been sometimes thought, that as conversion is the work of God alone, the formation of holy principles in a child is altogether beyond a parent’s power, and assuredly it is so ; for the Lord is the author and finisher of faith, and man is powerless as to any true spiritual work on the soul. But the parent who would do nothing for his child’s soul beyond praying for him, need not expect the blessing of God upon his inactivity : for the Scripture would say to him, as to a moral sluggard, “ Go to the ant, consider her ways, and be wise.” It is the Lord alone that “ causeth the herb to grow for the service of man, that he may bring forth food out of the earth ;” neither is man able to make the grain spring, the earth yield her strength, the sun and rain nourish and ripen. Is he not then to till the soil, to root up the weeds, to sow the seed, in hope of a future crop, which

nevertheless the Lord *may* withhold from him ? These means cannot procure him a crop, except through the free gift of Providence ; yet without having used them, though he should pray, it would be in vain, for “the sluggard shall beg in harvest and have nothing.” Why then should the parent expect, without diligently using the appointed means, that inestimable gift of God, which is promised, and in general only granted, to the use of proper means ? It is plain that to use means and hope for a blessing upon them, leaves untouched all questions respecting God’s sovereign grace and secret decrees in the case of a soul, as much as it does his prior appointments respecting the harvest sought for by a husbandman on any particular farm. Let therefore every parent beware of neglecting to “break up the fallow ground” of his children’s hearts ; let him, in prayer and faith, “sow the seed of the word” in them ; and “look diligently lest any fail of the grace of God,—lest any root of bitterness springing up trouble” them. It is not indeed a matter of course that his children’s salvation will thus be secured, but “he has delivered his soul ; and it remains for the day of judgment to disclose, whether any child thoroughly brought up in the nurture and admonition of the Lord, was ever permitted to perish.

We should endeavour to mould children’s minds according to the Scripture models, and by means of Scripture truths, giving them Scripture reasons, *if any* for our admonitions and commands. Not

and as "the thought of foolishness is sin,"^r within this range must be included that foolishness, to drive out which "the rod of correction" is expressly prescribed. To abstain from punishing any sin because of its heinousness, is surely erroneous, for those sins which *we* perhaps would punish as light offences, are not so spoken of in Scripture. If the "*wicked* shall be turned into hell," so also shall "the people that forget God."^s If "all liars shall have their part in the lake which burneth with brimstone and fire," and if "no murderer hath eternal life abiding in him;"^t it is no less declared by God, that "the foolish shall not stand in his sight," that "whosoever shall say to his brother, Thou fool, shall be in danger of hell fire," and that "every idle word that men shall speak, they shall give an account thereof in the day of judgment."^u That human chastisement is in commensurate with the deservings of *any* sin, viewed as to its intrinsic demerit, is evident; yet it may impress upon the sinner a sense of his error, and may prevent his offending in like sort again. To refrain from chastisement on such grounds, will probably convey to the child's mind many erroneous impressions. It gives him a wrong view of the nature of parental chastisement, which is only a nauseous medicine administered by the hand of parental love; it draws in his mind the dangerous Popish distinction between venial and mortal sins, by teaching him to view one fault as admitting of earthly chas-

^r Prov. xxiv. 9. ^s Psalm ix. 17. ^t Rev. xxi. 8. ¹ John iii. 15.
^u Psalm v. 5; Matthew v. 22, & xii. 36.

tisement, and another as not ; but worse than all, it leads him unconsciously away from the sole atonement of Jesus Christ's blood, by accustoming him to think that chastisement really "*wipes out*" sin, though it is not of virtue sufficient to expiate a very heinous offence. But while every fault should be so reprov'd or punished as to impress and restrain the child, it is as necessary on the one hand to guard against "making him an offender for a word," against magnifying every casual result of natural buoyancy or natural infirmity into a sin ; as it is on the other, to beware of allowing a clearly sinful principle to escape chastisement, because it only manifests itself in some look, word, or trifling act. When the motive, whether good or bad, is evident, the treatment should be regulated by the nature, the strength, and the deliberation of the motive, rather than by its outward manifestation.

To cause pain or suffering to those whom we love, is exceedingly harrowing to the feelings ; yet as the surgeon, however he may sympathize with his patient, uses unflinchingly, if he be fit for his office, the severest measures where he deems them necessary ; so the parent must not be deterred by his feelings from the sharpest correction, when he sees that his child's welfare needs it. O ! how sharp are the chastenings which our kind and tender Father in heaven sends upon his children who need them ! And though God teaches us to pray that he would not lead us into temptation, but deliver us from evil, and we therefore should be careful not to lead our children into temptation ;

yet even at this point Satan meets us with a snare. God "our Father" sometimes searches his children, "to know their heart, and see if there be any wicked way in them, that he may lead them in the way everlasting;" he "proves them, to know what is in their heart, whether they will keep his commandments or no;" he "leaves them, to try them, that he may know all that is in their heart;" he suffers "Satan to sift them as wheat," whilst the all-prevailing Intercessor "prays for them, that their faith fail not."^v Lust bath of itself the nature of sin, and "every man is tempted when he is drawn away of his own soul and enticed."^w God "tempteth no man," but when he sees some evil principle reigning, perhaps unknown to themselves, in his children's hearts, he often in mercy leaves them for a while to its power; that learning its existence, and tasting its bitterness in the chastisement which it draws upon them, they may start from its motions in the time to come. So the earthly parent may err, by checking merely the outbreaks of sins, instead of also directly attacking the corrupt propensity whence they proceed. When he suspects some evil principle to be in vigorous existence in his child's heart, he should not indeed directly or indirectly tempt his child,—God never does so,—but may it not be right *occasionally* to withdraw the repressing hand when Providence allows temptations to be met with in the path of duty. If his suspicions should prove correct, he

^v Ps. cxxxix. 23, 24; Deut. viii. 2; 2 Chron. xxxii. 31; Luke xxii. 31, 32.
^w James i. 14; IXth Article.

will then have obtained such an opportunity as the child's conscience can understand, of grappling with the evil principle by chastisement? It may therefore not *always* be our duty to prevent evil from being drawn out; though we are always bound to intercede that the child's strength fail not, and that the event may issue in bringing into subjection all its evil principles. On the other hand, if it be our duty to bring these into subjection, much more is it to prevent their growth. They are indigenous, but we may at times repress their growth, on the principle on which some crops are grown by the husbandman to keep down noxious weeds. Undoubtedly the cultivation of Scripture knowledge, and instilling Scripture truth, are the most efficient means, but considering the infirmities of human nature, we should perhaps take a more extended ground; and assume as a principle of culture, the propriety of keeping the mind always employed on something not only useful, but such as it will take interest in; either spiritual, instructive, or recreative, according to the state and attainments of the child. Not that discipline must be neglected, nor enjoyment made the standard of occupation, either as to kind or extent. But discipline cannot be carried beyond a certain point, which point however may always be advancing. New wine cannot be put into old bottles, else the bottles will burst, the wine be spilled, and the bottles marred. Indeed, it is always disadvantageous to push or try a child beyond the *power* of its character, either in religious or in secular instruction. It breaks &

him; they will give a high moral standard, and will prove the best defence with which a parent can arm his children against the spiritual enemies whom they must encounter. Nor need parents be discouraged when reflecting that these are habits, which a man *may* have, and yet his soul be dead: let them rather, after doing what they *can*, calmly commit their little ones to God, for what they *cannot* do, saying, "In the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee."^x

But while religion must be made the chief part of education, secular instruction must not be neglected; nay, God teaches us, by the instance of a husbandman, to view the education which fits men for the station in which he places them, as his own gift for that particular end.^y And accordingly we ought to labour for that education,—whether to impart or to obtain it,—in humble expectation of a blessing from him upon our endeavours.

As the self-taught are often the most useful characters, the best mode of educating, seems to be that which best awakens the desire for sound knowledge, and best combines teaching with learning,—both that which is voluntary, and that which is unconscious. This is one chief recommendation of the Infant School system;—and in the heads of really scriptural managers, an Infant School is a great blessing to its pupils, both at the time, and throughout life. If otherwise however,

^x Isa. xxvi. 8. ^y See Isa. xxviii. 23—29.

there is danger of its fostering the unsound principles of this present age ; by feeding the infidel thirst for the knowledge of good and evil, and by educating through allurements, moral or physical, instead of grounding culture upon submission for conscience' sake. And whenever the teacher, as is sometimes the case, virtually addresses or manages children as if they had mature reason and uncorrupt hearts ; or fails to give them the habit of bearing the yoke in their youth, permanent injury will be done to their growing minds by having attended an Infant School.

There is required in instructors, not merely knowledge and skill, but also a suitable temper, if they would expect success in communicating any kind of learning. Jesus, that "Teacher sent from God," exhibits the spirit in which he taught when he says, "Learn of me, for I am meek, and lowly in heart : " words perhaps too exclusively understood as Christ's offers to us of his own example, when they contain also an invitation to become his disciples, on the ground of the encouragement afforded to learners, by his meek and lowly, gracious and forbearing spirit, in teaching. The Christian minister is to be gentle among those whom he teaches, "even as a nurse cherisheth her children ; " "In meekness instructing them that oppose themselves." And the principle contained in these passages is of no small value in education generally ; for meekness, gentleness, and patience in instructing, will often overcome obstacles, which without them are insurmountable.

even by the most gifted teachers. Another admonition, which should not be overlooked in the management of children, is "Be ye angry and sin not—let not the sun go down upon your wrath:" and it is impossible, without attending to its spirit at least, to prevent a growing alienation between the child and its parent. We are conscious that none needed more constantly than ourselves these various suggestions: some of which indeed, the conviction of our own past deficiencies has enabled us to offer as the result of experience. We give what we believe to be the Scripture standard; mourning at the same time, that, much as we desired to bring up our children "in the nurture and admonition of the Lord," we have ourselves fallen so far below that standard.

Our aim was to awaken in the children a desire for useful knowledge, and to put within their reach the means of obtaining it: to regulate the extent of their studies by their capacities and feelings, and yet guard against indolence by making lessons a duty. We wished to avoid straining the power or forcing the bent of their minds, deeming it unwise, as well as morally wrong, to urge them too fast forward. And, apart from all general considerations, in Abner's case, distant threatenings of "water in the head," warned us to prevent too great exertion of his brain, and almost to leave nature to be the judge of its own capabilities. A teacher's duty is perhaps chiefly to assist, direct, and invigorate the pupil's own exertions, guiding, *as far as man can do, the* *mind side by*

side, that the one may be at hand in its proper place, respectively to control or to assist the other. A child intensely labouring with knitted brows, is an unnatural and painful sight: and while it is necessary that the will should be subdued, and the corrupt affections mastered, care is needful, that the natural spring of the mind be not broken, nor its growing energies allowed to wear themselves out. When therefore the attention of the children flagged, their lesson was in fact concluded; though for the sake of encouraging application, the rest of the specified hour might be occupied in some light employment undertaken as a duty. If on the other hand they wished the lesson prolonged, the hour was a little exceeded. Though generally obtaining less information than they asked for, yet much instruction was given; they were left to take up what they could, and that which they forgot, was repeated at another time. Their memory, reserved for hymns and Scripture, was never tasked by learning rules:—and indeed, was *directly* employed as little as possible about secular studies. Inability to learn was not reprov'd; nor failure in lessons, except where it resulted from evident indolence or inattention. Idleness was pointed out as a sin; and as such, were treated all idle words, vain thoughts, indolent lounging play, and carelessness or want of heed in *any thing*. The children were often told, “If you are tired with work, stop and play, if too tired to play, sit down and rest; but whatever you do, do it diligently, heartily, and steadily.” Healthy children are

seldom inactive, yet are continually tempted to idleness—And

“Idle children will be found
 Standing on the Devil’s ground;”—
 For—“Satan finds some mischief still
 For idle hands to do.”

They had free access to all our books, however valuable, upon the conditions of care, and of replacing them properly in the shelves. Thus early acquainted with the value of books, they never injured them, and soon acquired a taste for reading and a habit of examining in their nursery, a few boards covered with Scripture prints or illustrations of Scripture taken from the “Children’s Friend” and similar Magazines afforded, before they could read, suitable occupation for Sundays. Landscapes, portraits, and useful prints, pasted together into volumes, provided an endless source of delight, and served for skeletons on which to collect ideas. They looked forward to the first day of each month with childlike joy, calling it “Magazine day,” and eagerly expecting the usual parcel of little periodicals for the family and village. The time of meals was frequently occupied with conversation on Scripture characters, history, natural history, or any thing, useful about which they asked: for “Please tell me about something useful that I don’t know,” was a constant question with them. Children’s minds are always busy, and there is enough of useful matter within their compass, to which their thoughts may *be directed*. Any attempt to check their thinking

would be vain ; but it is seldom difficult, if begun early, to restrain their minds from over-exertion, and direct their ideas in proper channels.

The children learned slowly to read; and principally by playing with a box of small wooden counters—each containing the same letter in different alphabets—and some having Arabic numerals on one side and Roman on the other. Spelling books, “Lessons from the Psalms,” and writing on a slate succeeded the box of letters;—and then they advanced to the Bible, the summit of their hopes. David often earnestly entreated even with tears, to be taught to read ; but, although he early began to learn, yet through various hindrances, some depending on himself and some upon us, he did not get on very fast, and at the time of his death had considerable difficulty with the words, and could write better than read. Before his illness he had several weeks of sluggishness about his lessons ; but when he saw that its continuance really grieved us, his little heart was on fire ; and for the last few days of his health, disregarding the amusement with which the others were busy beside him, he of his own accord applied earnestly to his spelling book, and soon began to master the words. On the last evening of his health, as he went happy and joyous up-stairs to bed, he said “Dear Mamma, have I pleased you to-day ?—have I been a good boy, and tried to learn ?—Shall I soon have a Bible of my own, Mamma ? The Bible is the best book :—I must read in the Bible the first book, Mamma,—because it’s God’s own book.”

To his joy, expressed as usual by jumping, he was promised a Bible in a month if he continued diligent. Dear child,—in far less time, he had gone where he needed not earthly faculties to feed on the living Word.

When Abner could read we put an octavo Johnson's Dictionary into his hands, with a list of a few simple words to look out and understand, as far as he could. Then by degrees other books of reference, a Gazetteer, an Encyclopædia, Latin, French, and even Greek Dictionaries, were placed before him; with an injunction not to pore over any thing, but to pass by what he could not readily comprehend. In this way he insensibly gained practice in reading, habits of investigating, and facility in reference; was accustomed to large books and foreign words, and learned what translation meant. His writing lesson generally consisted of an English word or sentence, with its Latin, French, or Greek synonyme: and thus he acquired the Greek character, gained etymological knowledge of English, learned the powers of corresponding letters in different languages; and was practically taught, that language itself is only a conventional machinery for ideas, with principles nearly alike in all nations. Nor was knowledge of these kinds the less, but rather the more valuable, because it entered his mind unawares; for we often perceived him unconsciously bringing it into use.

Grammar is difficult to children; though perhaps rendered unnecessarily so, by the foreign and borrowed words and idioms in which its system are *generally* taught: for children understand only

their mother tongue, which with us is Saxon, and has few words that science condescends to use. Even the most elementary books on Grammar are too complex for children; and make it what really is not—almost mechanical, and necessarily learned by rote: for although words are machinery, Grammar is not a mechanical system, but a rational science. We found it most easily taught in conversation; and by *translating* into Saxon-English the principles of Murray's Grammar; beginning with a broad outline, which was filled up as the children could comprehend it, until they were able to *parse*, in the Gospels and the Psalms, rather by the sense than by expressed rules. The ground was thus cleared for future effective study; and when about a month before his death, Abner at his own entreaty began Latin, he found little difficulty in transferring to it his elementary knowledge of ideas and of grammar, and in a few lessons made substantial progress. We were amused to find him after his second or third lesson, easily translating to his little sister the verse or two of St. John's Gospel which he had mastered.

Much in the same way, the two elder children learned the simpler rules of arithmetic, and Abner had begun to try *Proportion* and *Fractions*. He often earnestly begged to be taught Geometry and Algebra, attempting even by himself to comprehend Euclid; and although his request was refused, yet a few leading principles of mathematics, natural philosophy, and chemistry, were from time to time thrown into his mind, not only for present

instruction, but to take root against the period when they might be required for ulterior studies. Our endeavour throughout was not merely to give knowledge, but to prevent incorrect principles, even on scientific subjects, from growing up in their minds: and to prepare them for passing at the proper age with as little unnecessary *drudgery* as possible, through that indispensable mental and moral discipline usually called "study." It is true "that much study is a weariness of the flesh;" yet the discipline which nothing but study affords is an essential part of education; and should not be lost sight of, either by "learning" being taught wholly for its own sake; or by plans being adopted in which the will is left to itself, and study made an amusement, instead of a business and duty. Geography, by the help of a board painted white, on which pencil maps could be traced, was either a lesson or a recreation, as circumstances required. Bruet's useful (French) Atlas afforded ample information; and as the names of places are seldom very unlike in the different European languages, the children found little difficulty in learning by it. One of Abner's employments was converting the maps from Paris longitude to the meridian of Greenwich; for,—thoroughly British,—he liked best, he said, when he drew maps to make them English. The children all delighted in drawing, and almost daily made pictures on slates or on paper, copying from nature and prints; and by being habituated to perspective as seen in nature, rather than as taught by rules, they managed

without much instruction to make drawings, grotesque enough of course, but with considerable *character* for such infants. Perhaps the principle of drawing—to transfer to paper material ideas embodied in the mind—is of more value in the formation of children's character, than we are apt to deem it. The art of making finished drawings is an accomplishment; but the elements of drawing, shading, and colouring, are perhaps fitted to do much more than cultivate the taste; for they give precision and distinctness of thought, and assist in obtaining a command over the ideas. Through a singular peculiarity of vision, observable even before he could speak, but appearing less invariable during the last month or two of his life, David always looked at pictures, and sometimes at books, upside down; would so place those which he was copying, and yet often draw them in their proper position. If checked in the habit, he would say, "Please let me, me can see it best so." He was generally disconcerted if it were noticed, and used to say, "Dear Papa, I tried to look at it as you bid me, but I cannot understand it so—it not right." We could not however ascertain that he saw objects in nature thus. The children used to stitch their little drawings together; and Abner has left a kind of commonplace book containing portraits, antiquities, history, sketches and scraps of various descriptions; and as in all his employments his mind had a bearing towards religion, he was particularly fond of drawing such subjects as Titus' Arch and the High Priest's breast-plate.

Their walks,—and in fine weather they were out nearly all day,—were full of rich enjoyment, for they were devotedly fond of nature. Hedge-row flowers and meadow grasses, trees and lichens, flocks, birds, and insects, fossils and gravel stones, the air, the sky, the clouds,—all were watched by their busy minds ; affording anecdote or matter for question and research at home, and habitually suggesting thoughts of God's wisdom and goodness. They carried out baskets to collect specimens for their little museums, materials for their works of art, and all that which is called, and perhaps is " rubbish ; " but which, notwithstanding, may greatly assist in developing children's minds. They would hunt for a perfect leaf or blade of grass ; or search, if possibly they might find two things exactly alike of one kind. They used to give their own names to every field and favourite spot, such as the " acorn field," the " feather field," the " lime pit field," the " ruined bridge ; " and in other similar ways shewed method and precision of ideas. Yet they were full of childlike gambol and play, ever running or jumping about : and kites and balls, hoops and waggons were in constant use. When on a visit in London, they were taken to the East India and British Museums, and the Zoological Gardens, which afforded them inexpressible delight, and furnished subject of conversation for their subsequent lives. David for instance, months afterwards would say, " I saw the two pumahs growling and quarrelling ;—where they naughty to quarrel ? We should be naughty to quarrel, but then we

know better ;—I don't think the pumahs were naughty, for God made them so ; perhaps it's only their way of playing."

They that "fear the Lord speak often one to another concerning him." These two babes feared the Lord, and God was in almost all their thoughts ; as their unprompted and constant remarks, at play, in their walks, or at work, continually shewed. Thus, "How good is God to teach the mother bird to make such a nice warm nest !"—"God puts honey in the flowers for poor bees, and teaches them how to get it :"—"Why does God let the hawk kill poor robins ?"—"Why does God let birds eat insects ? I dare say its for good, else he would not let them."—"See what nice grass God makes grow for the sheep :"—"What curious ways God teaches caterpillars to do to make their nests."—"I wonder why there are nettles ; but I'am sure its for good, because God made them."—"O Papa, I've found out such a *coosa* (curious) thing that God does in the garden." Such remarks as these were unceasing, especially from David ; for Abner often meditated in cases where his brother spoke out.

Most of their ideas were of course such as had been previously obtained from friends, or books, but they were not repeated by rote : rather were their remarks like the conversation of a well-informed man, who pours forth, on suitable occasions, ideas which he has gleaned, and made his own by thinking over them. And this attainment is not common, even as regards secular information, much less as regards spiritual truths ; which may

be brought before men's minds year after year, and yet few hearers be found to appropriate and have them ready for use. Whatever borrowed sentiments in natural or spiritual subjects these children uttered, had been made their own, and came from them with the zest and point of originality, modelled and adapted to the object in view. Neither were all their remarks trite or borrowed; for many, either wholly or in their application of them, were new and original. It was very striking to hear intelligent or holy remarks dropping in the imperfect lisplings of little David's broken words. Their spirituality was a means of grace to all around, often rather quickening their friends and parents, than needing to be stirred up by them.

Abner, fond of flowers as all children are, when not three years old, used to say, "Beautiful roses—they look beautiful, and they got such sweet smell; they like a good boy, that looks good, and he *is* good:"—"sunflowers, me don't like sunflowers, they very pretty, but got no nice smell: they like boy that looks good, but he naughty." Probably the idea was partly borrowed and partly original. When the swallows took flight last October, David asked where they were gone? and Abner ready with information gleaned in his readings, said, "to Africa, to be warm and get food in winter." He asked, "how do they know the way, and get over the great wide sea?" Abner told him, that God taught them to fly to Gilbralter where the sea was narrow. David said, "I wish I could go with them—I want to see Africa." One cold day afterwards,

he said, "I wonder what the swallows are seeing in Africa,—I wish I was with them, they're all so nice and warm there." As the small birds were destroyed when eating the fruit, he used, on seeing a little bird, to ask, "Does that kind do any harm?"—and was pleased if he found it did not, saying, "O I glad, we need not shoot it then." Sometimes he used to say when he saw a bird flying, "Pray Mr. Sparrow don't come into our garden, so we may not have to shoot you." Hearing the cuckoo once called a lazy and mischievous bird, he said, "You should not call it so, it not naughty, for God made it so:" and when some one blamed the house-dog for barking angrily at a stranger, he said, "Tiger not naughty, he only doing what he thinks is right; God said he made every thing very good, and God made Tiger so." With a like feeling towards noxious or troublesome creatures, he would say, "I don't love wasps, but God made them so;" or, "Is it naughty not to love snakes, when they can't help being poisonous?" or, "God made toads just as they are—so they not ugly, only me don't like them." He took the greatest interest in all natural objects, and often repeated, "How doth the little busy bee," &c.

We endeavoured to instil ideas of property and its sacredness, by giving to each child his own books, toys, and cheffioniere, which the others might not touch without his leave. Selfishness, shown in refusing to lend to each other, was easily checked by confining the offender for a while to his own toys and society, until he confessed himself

heartily tired of being selfish. This punishment was suggested by the Scripture rule, "Whatsoever ye would that men should do to you, do ye even so to them;" * and by the way in which God often chastens, when he causes the sinner to eat of the fruit of his own way. * Aggravated selfishness of course required a severer and more direct punishment.

We considered improving mechanical amusement of much importance to the children, for it gives rest to the mind, and yet prevents idleness. Besides dissected maps and other usual toys, they had a few hundred wooden bricks, about the size of a small pocket Bible; the stock including some of half-size, and some of double; others square, cylindrical, wedge-shaped, or ornamented with mouldings; but all carefully calculated and fitted upon one standard model, so as to match each other. With these they built arches and temples of large size, bridges, spires and cathedrals, castles and towns: either copying such drawings as they had access to, or making new compositions. Thus taste was cultivated, and a few principles of architecture learned; they became familiar with the famous works of antiquity, and wherever they went, had an eye for buildings. Abner's structures were often correct and elegant; and David amused himself for hours with his bricks, and his wooden and felt animals. David's last and characteristic little building still stands—a bridge, along which a monkey is driving a motley group of animals. It

* Matt. vii. 12. a Prov. i. 31; & xiv. 14; Isa. iii. 11.

was a constant rule that they should, after using, put their bricks away in the appointed places; and in doing so, they generally chose to pack them into a town, or some edifice.

As every human being has his own peculiar character, so different features of mind, taste, and disposition, were observable in the two boys, whilst in both the work of the grace of God was visible and pervading. Abner's mind, always ardent, but generally under his own controul, was capacious, persevering and ingenious; he was industrious without toil; able to turn from one pursuit to another at will. We often wondered at the quantity of mental and manual employment which, without any apparent effort, he went through; as well as at the method, forethought, and order, conspicuous in all his actions and habits. Fond of mechanism, he took great delight in works of art, and earliest of all, in coaches. When not above three years old, he used, if permitted, to stop in the streets of Cambridge and examine the passing carriages; or persuade his nurse to take him to the yard of a coachbuilder in the outskirts, who would often kindly answer his enquires. By these means he soon made himself master of the peculiarities and machinery of the different kinds of vehicles: and whenever he was in London, was almost beside himself with the number and variety which he saw. We discouraged this absorbing taste for mechanism, and directed his attention rather to the amazing skill and design displayed in the works of God; but although he eagerly sought after these, he still

continued fond of works of art, and taking a different bent, busied himself with shipping, boats, and harbours. It would not be easy to describe his delight during a little steam-voyage, from London to Ramsgate and Dover. We have often since found him seated on a stool, studying "The Midshipman's Vocabulary;" and doing so with as great delight as he did another much more interesting book, entitled "Shipwrecks and Disasters at Sea." Perceiving us, however, uneasy at his being engrossed by any single class of subjects, he checked himself; as we found by his remarking one day, "Papa used to tell me not to be so very fond of coaches, so I changed to ships: but I don't think Papa seems much better pleased with ships than coaches." He was ever on the watch to learn how anything was made: constantly asking, seldom forgetting, daily adding to his stock of knowledge. He used to build ships, coaches, churches, dock-yards, and light-houses, with pieces of wood and pasteboard: to make landscapes with trees of moss and lichens: and to construct mills, steam engines, and other machinery, with twigs and materials collected in his walks, and stored up in parcels to be ready when he should want them. The clearness of his mind had been noticed while he was yet little above a year old, in his finding out and always remembering the locks throughout the house, for every key, large and small, on a numerous bunch.

But history was Abner's chief secular pursuit. *To turn the current of his mind from mechanism,*

we put into his hands a few short historical documents, such as, "The Funerals of Mary Queen of Scots," and "The Execution of Louis XVI." In this new channel his ideas began to flow, and without any of his old occupations being abandoned, history continued to be his chief recreation during the last year of his life. Unsatisfied after reading the usual abridgements and many small historical collections, of which he said "These only tell me a few words about it," he began to choose out for himself larger works. When he had finished reading "Tytler's General History," (3 volumes 8vo.,) he hesitated in his choice between Rollin, Robertson's History of Scotland, Henry's History of Britain (12 vols., 8vo.,) and some other large works; and being advised to master the history of his own country first, he said, "I want to read Henry, but I am afraid I shall never finish it—I will read Robertson first." He began it on the day he was taken ill, and his first mark stands at page 27, but he complained, "This tells me hardly anything about the *beginning* of the History of Scotland.

Not satisfied with straightforward reading, he of his own accord added research. He would hunt out a character, or an event, through all the books to which he had access, and never desist till satisfied; returning day after day to his subject, but always, as bidden, laying aside his books as soon as he began to feel tired. "Keith's evidence of Prophecy," "Ikon Basilike," "Fox's Martyrs," and "Noble's History of Royal Families," were his

favourite companions. He had begun occasionally to look into "Josephus," "Bryant's Mythology," and "Milner's Church History," probably into many other books. Crabbe's Historical Dictionary was always in use; and at his play hours, we might find him almost daily in the study, with its two quarto volumes open before him; a heraldry, a chronological table, and two or three often very unlikely works spread out around him;—probably also a book of portraits and another of landscapes near. And as it was not easy to manage so many volumes at once, he generally, when allowed, adopted a very natural but singular position,—stretching himself at full length on the floor, and leaning on his elbows, with his books so disposed that he might have them all under his eye. In his studies he always had an object in view. He would read the narrative, then to seek for heraldry, portraits, and views of town, castle, or place, connected with it; would examine contemporary events; search for incidental notices in other books; trace up genealogies and families by means of heraldic bearings; ask friends for what he could not himself discover; and to our surprise, would glean from some manuscript volumes, standing in the book cases. When visiting Boughton House, which he did with great and childlike delight, he was familiar with many of the characters whose portraits he saw; and such as he did not know he searched for at home, persevering until he knew the histories of the Buceleugh, Montague, and Douglas families. He often longed to go to Edinburgh and Stirling;

chiefly it appeared from a desire to examine the scenes of Scottish history. He spoke of the Gallery of Portraits in Holyrood Palace, wondering at the "wickedness" of those who could paint them for likenesses, when conscious that they were not; and knew something of the relative merits of the portraits of Mary there and at Boughton House. Our endeavours were needed to moderate the eager ardour of this taste; and fearing lest he should overwork his brain, we sometimes stopped his reading, and sent him to active play. This however was seldom required, for he hardly ever continued long at his books: aptly learning much in a little while, as an obedient conscientious child, he laid them unbidden aside, and was soon full of jumping merry activity. When evening closed in, and the children sat round the fireside, David would generally say, "Abby, *tella* me some history;"—and Abby, sitting on the same stool, and with his arm round David's neck, would begin and tell over the traits of some character or the details of some event, or describe the eminent persons in a volume of portraits. The joyous, fond, intelligent happiness of the children in their winter evenings, was indeed a source of inexpressible delight to their parents. David, however, was not always thus eager about history; for he used at first to laugh at Abner's ardour, though himself little more than three years old. At first, whenever his brother made a remark on the subject, David would look archly at him, and lip out,—“Abby, king John very wicked king?” or, “*Henny a wurst* (Henry the First) was a

naughty man, Abby ;"—or if Abby were at a loss about any point, whether historical or not, David would say, " O, I 'pose it was when king John was king, Abby ;" and then laugh outright, with a fond waggish look. At first Abner was disconcerted, and would ask his questions in a whisper, lest David should overhear ; but latterly he generally said to his brother's numberless and various little sallies, " Very well, you merry little boy,—I won't be laughed out of history ; there's nothing wrong in it :"—And in the end, David was beginning to catch his historical ardour.

Abner's chief anxiety about any character mentioned in history, was whether they got to heaven ; and he constantly used the distinction,—“ a good king, but not a godly man.” Elizabeth appeared to be a character about whom he was most interested, and he often said, “ How I wish Elizabeth had been a good woman. Do you think she repented of her wicked deeds, and loved God at the last ?” He once asked, “ Why were Alexander and Peter, and Frederick, called great ? I don't know any thing great about them, for they were bad men ; Alfred should be called great,—and Edward the Sixth deserved to be called great, more than any of them :—I am afraid it was only vain glory.” He was similarly anxious about Charlemagne and Constantine, and sometimes said he had not yet found out why they were called great. There were few portraits which he viewed with deeper interest than that of Constantine Palæologus ; the last of the Christian Emperors of the East, and

he often spoke of his character with pensive reverence. He disliked many of the titles of honour now in use ; and, notwithstanding all our reasonings, persevered in saying, " it is not right to call any man ' Lord,' or to say, ' His Grace.'" He used to ask, " why cannot noblemen be spoke to by their right names, Baron, Earl, or Duke ? " He said, " The Pope can't love Jesus Christ for he does not love the Bible ;" and when reading of any wicked Pope, he was much concerned, asking why the other ministers did not put him away from being Pope ; and saying, " I suppose it's true what is said, they were as bad as he, and liked to have his example to follow."

He thirsted after all historical knowledge, often asking, " Where can I read about the kings of such a country," and had acquired a very tolerable knowledge of history. Its dates, characters, and parallels were familiar to him ; and he would say, such a person lived in such a reign—such a one was Pope then, and so and so was king of France ; —and it was about that time such a thing happened, —that was in the year so and so. History seemed mixed up with all his thoughts ; for instance, looking out of the window once, he said, " Look at that man passing, his face is like Constantine Palæologus ;"—and hearing of a treacherous action, he said, " It was almost as wicked as the Countess of Nottingham, when she kept the ring that the Earl of Essex gave her for Queen Elizabeth." An occasional merry saying with the children, and especially with David, when any one complained of *fatigue*, was, " You should beat your legs "

Suwarrow did when ~~he~~ *he* was tired ;” alluding to the court martial which that remarkable General is said to have held upon his own legs for being tired, when he wished to encourage his soldier’s in a fatiguing march. His last drawings, done on the day he was taken ill, are portraits of Queen Elizabeth and Margaret of Anjou, and a collection of ten or twelve different crowns of various sovereigns and ranks, selected out of different books. Since his death we have found a little box, the lid of which is ornamented by his hand, with a crown and cross, and these words,—“England is my native isle.” With the same loyal and Scriptural patriotism, he never would allow the crown and cross to be separated in his mind or drawings ; and when a rustic arbour was being made in the garden, he busily sought out suitable boughs, that there might be a crown and cross constructed on the top of it, though it is probable the idea was borrowed, or might have been suggested to him.

He took great interest in the Royal Family, viewing them, as he was of course taught to do, with a Scriptural veneration. We one day heard David asking, “ Is King William a good man ? ” Abner answered without a moment’s hesitation, “ Never mind, he’s our King that God has given us. God’s book does not say, honour the King if he is a good man, but honour the King. King William will have to do with whether he is good, but we have nothing to do with that, but to honour the King.” During the excitement of the “ Reform Bill,” David used often to lisp, “ I hope God will take *care of our King*, and not let wicked men hurt

him." Some months before his death, he asked "Abby, Why did they kill King Charles the First? Was he naughty?" Abner answered quickly, "No, I'm sure he was not a bad man. They did not like to have any body at all over them, so they killed the King, that they might do as they liked, and not for his badness. They did just the same with Louis the XVIth; they killed him that they might have nobody over them. And so they would kill King William, whenever he says they must keep the laws and not do as they like, only God won't let them." Abner of course believed that Charles was the author of "Ikon Basilike." About the time of the "Reform Bill," David once came into the parlour lisping, "Queen Adelaide very bad woman:—Nurse says she gives bad advice to the King." While we thus learned that the calumnious party rumours of the day had found their way amongst the servants, we also learned that Abner used indignantly to repel them, saying he was sure they could not be true, for he had heard that Queen Adelaide was a good woman, and loved her Bible, and loved good people; so he hoped she loved God too, and would not do bad things, but whether she did or no, he would still honour her, for she was his "Queen that God had given him." Indeed his chivalrous devotion to the Queen was quite amusing; again and again, while at play, he used to say, "I love her for she is my Queen;" and would sit for half an hour together, silently and steadily eyeing a print of her majesty which he had, and from which he often drew copies. David soon became a con-

vert to Abner's high opinion of his Queen,—called his favourite doll “Adelaide,” and was often repeating, “Queen Adelaide loves God, she not naughty woman, as they said she was.” For the Princess Victoria, Abner shewed much concern, and spoke of her even on his death bed. He often asked about her age and her habits, whether she loved God, and whether she had godly friends: and often expressed a hope that if ever she became Queen, she would not only be “a good and useful Queen, like Elizabeth,” but “much more, be godly, like Edward the Sixth.”

We are prepared to find readers hesitating to admit these as the genuine remarks of the children; some, from an idea that they are above the capacity of infants so young: and others from a persuasion that the children must have uttered them as parrots repeat their lesson: nor need we wonder if some should be found ungenerous enough to believe, that the child's professed sayings are made a vehicle for conveying the parent's sentiments. We cannot expect to avoid the cavil and censure of the party-spirited, the cold hearted, or the sarcastic critic; nor have we any wish to do so, however anxious to satisfy the doubts of every candid objector. For when public opinion is much divided on questions involving principle, the hope of general approbation pre-supposes a willingness to conceal such anecdotes or suppress such opinions as are likely to be unpalatable. The tenor and spirit of the children's remarks on every subject, of course, in the main accorded with the principles, moral or religious, with

which we endeavoured to imbue their minds; and doubtless many of the sentiments which fell from them on every subject resembled, or perhaps were identical with, ideas which they had at times heard from us, or gleaned from books. But their remarks, and amongst others, the above remarks, came from their lips unprompted, original, and most distinctly their own. Their powers of mind and habits of thinking were fully equal to the striking out of such reflections. And could we have minutely detailed their whole conversation, for a month for instance, instead of a few insulated anecdotes, the number of passing and unforced observations evincing sound principle and common sense, would have satisfied the most sceptical as to the correctness of our descriptions; whilst the current of playful, sprightly, and child-like remark, would have attested the children's genuineness and reality of character. Many remarks passed among themselves at play, and were unknown to us, unless overheard or afterwards referred to our judgment: and of those which came to our knowledge, all, except the few which made a vivid impression at the time, have partially or wholly faded from memory, though they occasionally start up before us, and, as it were, bring the dear children once more to our side. Much of what they said was as startling to their parents at the time, as it can possibly now be to strangers whose eye it may meet: for instance, the last dying remark of Abner contained a striking idea, which, to us at least, was wholly original and new.

Natural history was with Abner a constant and favourite line of research ; and bending his mind to what he saw around, he endeavoured to learn from books and friends what he could not understand connected with it. Indeed, his active mind, expansive and intelligent, engaged with every subject at times, and took delight in all ; turning from one to another, without laying aside any, or losing the respective associations of each. Whether he were amongst the Museums, the Zoological Gardens, or the architectural "sights" of London ; whether he were travelling, playing in his garden, or walking in the fields, it was always delightful to watch the workings of his busy mind ; how, without being other than a child in habits and manners, he was feeding it from every side, adding to his stores of knowledge, or realizing ideas already obtained from books. At no time was any subject out of place with him ; he was eager to receive, and able to communicate information upon nearly all.

Refined and natural in his taste, he delighted in beautiful scenery or flowers, in beauty of character or manners, in music, and in whatever was morally or physically graceful. His mind, cast in a gentle and pleasing mould, with open and generous dispositions, could not bear to give pain. He had a high sense of what is honourable ; was easily wounded, but generally, and especially towards the end of his life, received an affront or unkindness in meekness and tears. Self-possession was a feature of his character, and he was blessed with sound common *sense*. Never off his guard, he was modest and col-

lected amongst strangers: and if he happened to be thrown into families, moving in a sphere any way different from what he was accustomed to at home he continued unembarrassed and simple-minded. His usual language was correct and forcible, and, as is often the case among children, amusingly original; for instance, when his sister was backward in catching the sound of her words in spelling, he used to say, "I think you are a very *unsound* girl—you don't spell *words* by the sound." His love of order and regularity, of neatness and cleanliness, has already been alluded to. He kept his play-things so disposed as to be always ready for use; and was constantly correcting any little disarrangement among them: as if it were unconsciously part of his daily employment to "set his house in order," because he should suddenly be called away,—“should die and not live.” His library and museum, his cheffoneire, and all his little stores of materials and treasures, standing as he left them, remain to corroborate what was evident in his life-time, that he could not be comfortable if any thing within his reach were according to his own phrase "*un-neat*" or "*un-nice*."

Such was Abner. It is a harder task to pourtray the character of his singular little brother. Equally sweet and active, perhaps more intelligent and more spiritual, David's mind was cast in a different mould from Abner's, and what in Abner was capaciousness, in David was depth. While the elder brother was substantial and weighty, the younger, as indefatigable and as reasoning as he,—he was witty, resolute

and keen as an edge tool. Though not able to follow out a new idea, he was always starting something original and full of point. The same from morning till night, no circle where he was could be dull, for his eye spoke when his lips were silent : and while repressing rather than encouraging the vivacity of his little mind, we could not but wonder how so mere a babe got his information, and whence his ideas flowed. His busy mind, seemingly incapable of being inactive, had an answer for every body, an inquiry always at hand, an idea for every occasion ; so modestly spoken, and yet so ready, so appropriate, so shrewd, that we were at a loss to conjecture what might be God's purposes concerning him. His tact, a constant source of amusement to all around, was easy, clear-sighted, and natural. It was full of love, devoid of guile, modest, and simple : neither did forwardness, rudeness, or impudence, form any part of his character ; a saucy word perhaps never fell from his lips. He seemed to give us a glimpse of what the human powers would be, if undebased by sin ; and by his character we learned to distinguish address, as an original faculty of the mind given to man by his Maker, from art, which is a corrupt propensity of our fallen nature, and from which, outwardly at least, he was wholly free.^b Another more questionable feature of his character, was archness and waggyery ; when however he was upon sacred ground, the archness disappeared, although the joyous smiling intelligence remained.

^b See Remarks on Address, in " Cecil's Remains. " p. 372.

His taste was correct because he loved nature ; often shewing himself delighted with its beauties, and saying of human works, " Oh that only man's making; me like God's work best." Delicacy, refinement, and a little romantic feeling, had their place in his character. It was amusing to see him stand eyeing the moon, and lisping to himself, " O you beautiful moon—where are you going? Are you going to make it light in some other country? Let me see—I think you are going to France or Jamaica next. Did you not leave them all at breakfast in China? and now we are going to bed here." In this wild improvisatore soliloquy, uttered in slow measured time, and a rich chanting tone, perhaps also in a kind of rhyme, he would apostrophize sun, and moon, trees and fields, persons and countries; and generally threw in some ideas from Scripture. But he was always disconcerted if he found he had been observed, and especially when Abner used to say, " I'm sure we shall have *one* poet in the family;" for though he might not know what "poet" meant, he knew that the laugh was at his expense. It was this remark of Abner's which first drew our attention to David's soliloquies. The well-known lines—"Twinkle, twinkle, little star"—were of course favourites. In music he delighted, and especially in rich hymn tunes, which never failed to draw him away from his amusements to the piano, and bring the tear into his eye, as he leaned his head against his mother; until at last he would say, " Please, Mamma, don't play any more, I can't bear it." He had, however, a peculiar dis-

like to whistling, and used to say, "Please don't whistle—me don't like it." Once, when asked "Why? don't you love music?" he replied without hesitation, "Please, Mamma, lend me your bunch of keys to shake,—I like key music better than whistling." Being once asked, "Shall I whistle a hymn?" he said instantly, "If you please will you whistle the words then."

His strong grasp of common sense was always amusing in so young a child. Having, as an incentive to jumping in cold weather, been taught a rhyme, to which he was to beat time with hands and feet, he used to enter with spirit into the game. Once, however, having forgot the exact words, and being reminded of his mistake, he said, "O never mind whether the words right, so me jump right, and keep myself warm." If in their walks his sister was frightened at any of the cattle in the fields raising their heads, he used to say, "O never mind the cow, Sister, it only laughing at me '*cause* me sucking my thumb." Though seldom out of patience at dinner, he was always uttering to himself some strange remark in an under tone; such as "Come, Mr. Steam, make haste and go up to the ceiling, and take all the hot with you:" or, "I '*pose* I must put another spoonful of patience into my plate." Some of his sallies were irresistible, either from their originality, or the humourous adroitness of their application.

His ready address, sweet and simple, sometimes grave, sometimes witty, but always effective, depended so much on his look, and the accompanying

circumstances, that it is impossible to attempt a description, without hazard of being trifling. On the morning of his last return from London, his uncle said, "Well, David, I suppose you are glad you are going home to-day?" He sweetly answered, "Yes, uncle, I should be, if you were going with me." When little more than two years old, and himself and his sister were suffering from tooth-ache, his sister's tooth was drawn; but David said, "No have my tooth drawn just now, Mamma,—me only just got sore tooth—it not tooth-ache yet." One very cold morning last winter, while being washed, he said, "I think you took that water out of the north side of the basin;" and again next morning, "Please wash me from the south side of the basin to day."

His mind was large and penetrating, and he liked to examine into natural history, astronomy, geography, and many similar subjects, yet still as a child might be expected to do. He was always entreating to be taught something. We often overheard him before day-break, counting the units from one upwards, or endeavouring to settle the regular succession of numbers, till he got beyond the powers of words. Thus, "Ten hundred is a thousand—a thousand thousand is a million—a million times a million is a billion—a million times a billion is a trillion," and so upwards; then would suddenly stop and ask, "Well, but how many is a quadrillion times a quadrillion?" Sometimes he tried to realize these vast numbers by the sand on the sea shore, or the stars in the sky. We have observed him when the

were two candles in the room, standing at the wall, silently and patiently endeavouring to satisfy himself as to the reasons of the double shadow. He spoke of China almost daily; and would come jumping into the room, asking, "What are they doing in China, Mamma? Have they done dinner there yet?" He often longed to go there to see how "Tea grows and cups are made,—and to tell them about the Bible." He would listen unobserved when his brother and sister were repeating their lessons, or were receiving instruction, and took in ideas which seemed far above his age.

It may seem strange to speak of the diction of a child of four years old; yet, being chiefly Scriptural, it was graceful, fluent, and powerful; especially in a mouth unable to articulate several of the letters. We had notice before he could speak, and he was backward in speaking, that he was aware of the meaning of many words which children can seldom understand. His pronunciation has been generally changed in the little anecdotes, as it would have been unintelligible to strangers. The following reply, which he made, not long before his last illness, when urged to correct his pronunciation, will serve as a specimen of his lisplings: "Me only ikka (*little*) boy, Mamma—so I can't peak better yet;—wait till I a bigger boy, nen (*then*) me try: what oos (*use*) for me to try now, Mamma, when I know I not able. If God please for me to grow bigger boy, nen (*then*) I sall have bigger boy's tongue, Mamma." He sometimes made puns, and if *accidentally*, still laughed at them. For instance,

"French people have French-ship, why don't English people say *english-ship*, instead of *french-ship*?" One evening, he broke into an exclamation of delight, at what he called the "beautiful dull light" thrown by the evening tints on the church tower. Not speaking the word *dull* plainly, we could not catch his meaning. After patiently repeating it over many times, he said, "Papa, I speaking English—I not speaking French;—I mean what it is when the sun don't shine, and it makes a *dull* day."

Order and neatness seemed to be natural to him, and essential to his comfort; and as soon as he could run alone, he was ever on the watch for the slightest marks of disorder; calling out, "Chair not straight," or "Carpet not smooth,"—he would hurry from work or play to put it to rights. Like those of his elder brother, his little stores and neatly arranged cheffioneire shewed the method and gracefulness of his mind. He was comfortless if his hands were not clean, or his clothes touched by gravel in the garden. In his last illness he repeatedly looked at his parched hands, saying, "Please wash my hands," and long after speech had failed, continued to rub them when scaling and dry with the disease, as a sign to have them washed. When he was about two years old, a friend, calling one rainy day, brought in a lump of clay which the scraper had not removed, and as David marched up and down the room with hands behind his back, silently scanning the visitor at due distance, eye fell on the unfortunate clay: forgot!

shyness, he sprung forward, caught up the annoyance, and walking coolly towards the stranger, displayed it to him, and exclaimed modestly, yet with wondering and reproachful tone, "Dirty man,"—to the surprise, confusion, and amusement of all parties.

Irresistibly humorous, his humour was yet artless, natural, and sweet ; a part of his character, and unknown to himself. Every effort, however, was required to keep it within due bounds ; especially that most dangerous kind of humour, the talent for mimicry. Forbidden to imitate persons, he would copy the attitudes, tones, movements, and even features of beasts, birds, and reptiles ; amusing himself thus at play, and being disconcerted if observed. An injudicious friend gave him a paste-board harlequin, which we removed, but not in time to prevent his quick mind from studying its ridiculous attitudes, so as to mimic them when alone or unchecked, in such a way as made it impossible to avoid laughing. When reproved for a slight fault, his piercing eye often watched, in gravity, to see if he could detect a latent smile, or find the least hope of making us laugh ; and we had to punish him even with a smile on our face, before we could cure him of this propensity. The Christian will here see proof of the corrupt heart struggling for mastery.

Though always able to take his own part with playfellows even bigger than himself,—not by the strength of his arm, for he never lifted his hand to *any*, but by the vigour of his mind ;—and though

always quite master of his own actions in their company, yet he was seldom arbitrary, and his love and kindness would yield anything, provided his rights were respected. In this common feature of boyish character, too often called a manly, generous, or high spirit, the Christian's eye will not fail to perceive the prevalence of that evil nature against which the meek and lowly Saviour spoke the latter part of the fifth chapter of St. Matthew's gospel. It seldom broke out openly. An almost solitary instance of arbitrary and evil address occurred in his getting rid of a playfellow, older than himself; who, against his repeated entreaties, persevered in interrupting his play. He said, "I must cut off your head if you *will* trouble me," and thus drove the little troubler off screaming with terror, while he coolly pursued his game in peace.

Children are fond of talking, and David's tongue was incessantly busy, and as he really hardly ever spoke what is called "nonsense," we found it often difficult to silence him: yet he was silent at a word, though in a few minutes after, he would begin, "Me want to ask you something Mamma, if you will not call me *chatterbox*: please do let me ask you just this." He sought for conversation—continued conversation, and was always ready for argument. It often required the greatest quickness to follow the vivid beamings of his little mind, and the utmost adroitness to prevent him from escaping. By a kind of intuitive glance he saw long beforehand when the argument would go against him, and turned the conversation in a moment, with coolness

and readiness. If asked then, "Why do you speak of something else? were you afraid you would be caught?"—he would at once with a truthful smile answer, "Yes." If driven so close, that he found he had no answer, he would artlessly nod his head, laugh, and ask a question instantly about some wholly different subject; but if he gained his point, or escaped, he would say, "I think *you* are fairly caught this time, not me." But no pride or triumph was ever visible, no want of modesty, no diminution of respect, no failure of love. We could not refrain from wondering at the power of that Grace, which in such delicate turns and critical circumstances preserved his mind so free from art and from pride, which in the world we always see more or less accompanying address and talent. Indeed the character of David was to us a new page of human nature; it was wholly unlike what we had ever seen in society, or met with in books. And we have often suppressed, even from friends and relatives, our impressions of the two dear boys' characters, and many anecdotes of them, lest it should attract for them a notice which would be injurious.

Such were the two little brothers, in those points of character towards which alone the eye of the world is turned. It may once more be added, that they were childlike and simple, infantile, and perfectly natural; delighting in sports, and in no point giving the idea of their being other than playful happy infants. Free from anything like *effect*, and having nothing of display about them, they were unconscious that there were others less quick

than themselves ; or, if a thought of superiority were forced upon their minds, it was banished by a word of admonition, and sometimes even without ; for they were often repeating,

“ Not more than others I deserve,
But God has given me more.”

It has been endeavoured fully to delineate their secular character, in its different features, apart from their spiritual, in order to shew that deep and influential piety does not interfere with the existence, cultivation, or exercise of the mental powers and tastes which God has given to man. Grace no more interferes with the mind, than it does with the body, and will not neutralize or destroy, but will regulate and sanctify, whatever of strength, symmetry, or beauty there may be in the minds of God's children, just as it will the bodily gifts they may possess. How should it be otherwise ? Did God bestow exalted mental powers that they should lie unused ? or that they should be cultivated, according to every man's calling, for His glory ? His Holy Spirit wrought in Bezaleel, Aholiab, and their craftsmen,^c as well as in Moses and Aaron ; and while he gave the prophet's office to one, and consecrated another to the priesthood, he granted mechanical wisdom and skill to the others. He who bestowed on Solomon political and scientific, as well as spiritual wisdom,^d and who teaches the husbandman his art,^e would have us all serve our day and generation, as did King David, that wise and mighty prince.^f And if the powers

c Exod. xxxi. 1, 6.

e Isa. xxviii. 24, 26.

d 1 Kings iii. 5, 12 ; iv. 29, 31.

f 1 Cor. vi. 4, 5. Acts xiii. 26.

of the mind should be cultivated, why should not its tastes? Has God filled all nature with works of skill and displays of beauty, which no creature but man seems ever to notice,—beauty of colour, of shape, of scenery? Has he taught the unconscious bee to build a scientific comb, the titmouse to construct an elegant nest, the spider to weave a graceful web; and having given to man, and to him alone, taste to appreciate all these things, will He deem it sinful in man to cultivate that taste? Will He not rather reprove him for neglecting it? We read that hereafter, when “the times of refreshing” from the Lord shall come, and even the minutest arrangements of every-day life shall be wholly sanctified and identified with the service of God; the “Bells,” the ornamental trappings of the horses,—shall not be laid aside,—but made “Holiness to the Lord;”^g Grace controls, sanctifies, and renews the whole character; but does not destroy the identity of any of the original faculties or tastes given to man, when he was first created “in the image of Him that created him.” There are few who have not some opportunity of seeing how real religion when it gets firm footing in the character even of an unlettered peasant or mechanic, enlarges the capacity, and rectifies the judgment, increases his information and refines his taste. Nor does the gracious “God, who giveth us richly all things to enjoy,”^h forbid any to partake in moderation of the pleasures of taste and mind: “for every creature of God is good, and nothing to be

^g *Zech. xiv. 20, 21.*

^h *1 Tim. vi. 17.*

refused, if it be received with thanksgiving,¹ sanctified by the Word of God and prayer." In our present state, many powers and tastes of the human mind cannot be applied *directly* to religion; they must, therefore, if it be wrong to leave them uncultivated, be applied to secular objects. But it should be remembered, that "secular" and "religious" are terms rather descriptive of the mind of the speaker, than of qualities in what he speaks of. For as light and darkness do not change the nature of the objects on which they fall, but only alter the ideas which those objects produce in the mind of a spectator; so the feeling with which a mind may view the handy works of God, the laws stamped by Him upon Nature, the events of Providence, or the principles of that "philosophy" which is not "vain" but Scriptural,—cannot alter their nature, nor make them unsuitable objects of human study, thought, and taste. They remain always and unchangeably holy, wise, and good: but it is the character of each man's mind which throws over them the sanctifying light of religion, or the darkness of secularity: which, "taught of God," sees the dawn of Eternal glory beginning ere this world is done; or, blinded by Satan, has already, even in this life, unconsciously begun to be acquainted with "the blackness of darkness for ever."

But although it be wrong to neglect, and innocent to cultivate, our mental powers and tastes, no little caution is needed, lest we should abuse this

¹ 1 Tim. iv. 4, 5.

liberty. It is true that not every one who is called to the knowledge of the truth, is called to be a minister ; for if the whole body were an eye or a mouth, where were the hearing ? nor need the hand or the foot say, because I am not the mouth, I am therefore not of the body. Yet every one is called to demean himself as a stranger and pilgrim on the earth ; to set his affection upon things above ; and whatsoever he does, to do all to the glory of God. As the greater part of the world cultivate their powers and tastes idolatrously, for their own intrinsic worth, or else use them as the means of gratifying their passions, and of promoting anything rather than the glory of God, it is no wonder that God's servants feel shy of cultivating them. Hence they who desire to be the Lord's, are often inclined to view them as things indifferent, which had better be renounced, because the world has stamped them with its seal, or as objects which the shortness of life, and the greatness of the work we have to do, render it advisable to disregard. Thus was it that Hezekiah found it needful to destroy the brazen serpent, because of the Israelites' incurable idolatry towards it. Thus Protestants are justly afraid of the crucifix, because Papists have committed idolatry with it. Let us therefore cautiously distinguish the motives which induce us to pursue for ourselves, or to procure for our children, secular learning, mental cultivation, or tasteful accomplishments. Seldom indeed are spiritual —fare and the glory of God our motives ; but
often personal gratification, infidel thirst for

knowledge, or desire of admiration. Yet if we set them before us not as an end, but a means,—a means of glorifying God, and of improving for his service, what he has committed to us : if we pursue them in self-denying moderation, as becomes pilgrims on earth, and heirs of immortality ; if we take heed that they be interwoven with religion ; and sanctified by the Word of God and prayer ; we shall do well, and have no cause in eternity to regret that we cultivated, or taught our children to cultivate, any of the talents committed to us,—the gifts bestowed on us by our Maker.

Finally, it will be well for us ever to bear in mind that we shall have to answer at the judgment-seat of the Lord, for the effects which we have been instrumental in producing upon those whom he has entrusted to us, as children or as pupils. “ What, on the great and universal day of assembly, will be the feelings of the parent, when he contemplates his child, then standing to receive the everlasting sentence, whom he assiduously trained for the pursuits of mortal life, but negligently, as to *the nurture and admonition of the Lord* ? What will be the sensations of the man of learning, who advanced his pupils, now before him at the tribunal of Christ, to be eminent scholars, but not to be wise and spiritual Christians ? Of such effects, “ each of us will probably discern at the day of judgment, an amount which he was not prepared to anticipate, as produced by himself, influencing the eternal condition of those with whom he associated upon earth.”¹

CHAPTER II.

RELIGION AND LAST HOURS.

HOWEVER valuable sweet dispositions and early intelligence may be in children, and however delightful to a parent to perceive them; yet if he can discover nothing more than these, he has need to mourn over a painful, and if they be come to responsible years, a fearful blank in their character. Had the two infant subjects of this memoir shewn nothing further than the abilities and dispositions which have been described, their little tale would never have been deemed worthy of travelling beyond the circle of their friends. But God has "noted in the Scripture of truth," that he "perfects praise out of the mouth of babes and sucklings," and he has spoken of "little ones which believe in him:" and the veil of domestic privacy is now, not without hesitation, lifted up, because the history of these artless babes seemed to say, as doubtless that of other holy children would, "This day is this scripture fulfilled in your ears." They "being dead, yet speak" to their friends, and why not also to the church at large? Nor was a description of their secular pursuits and abilities immaterial; for even these less important points of their history shew, that Divine grace entering into their *arts*, neither destroyed nor cast aside any of the

faculties given them by their Maker, but invigorated and sanctified all. Indeed, the operation of the Holy Spirit in man's *mind*, is like the wise application of a new "power" to a machine which has been ruinously employed for another than its original purpose. It will prove the uselessness of whatever is extraneous and formed no part of the first plan ; and will cause the machine to throw off, and perhaps destroy, whatever clogs or hinders its movements ; but in so doing, will only improve its efficiency : instead of injuring any essential parts, it will rather bring into play such as had been before neglected ; and will restore the whole, in unity and strength, to its original and legitimate object. Grace leads man with all his powers, back to the pursuit of his chief, but long-neglected end ; which is, "to glorify God, and to enjoy him for ever."

"It ought to be taken for granted by believers, that there is mercy in store for their children ; that having been presented to God in baptism, he has indeed accepted them as a part of his adopted family, and only lent them back again to their earthly parents to be brought up for Himself. A firm reliance on the love and faithfulness of a covenant God, should lead us to *expect* the development of Christian character ; and if so, surely all our arrangements should be made consistent with such an expectation." ^k But, in general, we either do not venture to expect that our children will prove heirs of heaven ; or else, forgetting that religion is not hereditary but personal, we unconsciously act

^k Preface to the "Life and Writings of Mrs. Dawson."

as if their salvation were already sure in virtue of their relationship to us. Either of these mistakes will, by leading us to use means rather from a sense of duty, than from expectation of their good effects, occasion most dangerous errors in the religious culture of a family: and from fluctuation of our minds, between these two extremes, arises, perhaps, the indistinctness so common in our estimate of children's religion. Convinced that no human act has intrinsic power to change the sinful nature with which we know them to be born, we shrink from the truth that the sacrament of baptism, is an appointed and efficient means of grace, lest we should countenance the popish error that grace is always, or necessarily, conveyed by that sacrament. And being often unable to distinguish the work of God's Holy Spirit on the soul, from the effect of religious habit, and natural sweetness of disposition in children, we are perplexed, and afraid to decide upon their state. From an undefined jealousy of classing any without evidences among "the company of the faithful," we are content to leave children out of view, as souls whose evidences cannot be deciphered, and of whose state we can know hardly any thing. We conclude that a child's religion *must* be unsatisfactory, or at best only hopeful: not because the Word of God says so, but either because another mode of thinking would be at variance with some approved doctrinal views; or else because we have promising symptoms of youthful religion, by after conduct, to have sprung from

other sources than a change of heart. Rather, however, ought we all, in humble self-abasement, to enquire how far we have ourselves been accessary to the indistinctness of their evidences, or to the melancholy fact of any of them having "failed of the grace of God." It is desirable that we should endeavour, as far as possible, to "roll away the reproach from off us," which the world so frequently, and not always without cause, casts upon those who profess to be the Lord's—that the children of religious families grow up as bad, or even worse, than those whose parents make no profession. Eli was a true servant of God; yet, in bringing up his family, he "honoured his sons more than God." The result was, that through means of their father's neglect, though by reason of their own sin, the children "came short" of those promises, which, through their father, they had inherited.—"The Lord God of Israel" laid this burden upon Eli; "I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed." The difficulties connected with the religious state of children, are of a character not unlike many which are commonly urged by the opposers of spiritual religion; who, when pressed with the doctrines of free grace, as declared in the 9th, 10th, 11th, 18th, and 17th Articles of our Church, state objections, affecting rather what *they* build upon the doctrines than the doctrines themselves.

So, perhaps, many of our difficulties respecting the religion of children might disappear, if the subject were always approached in a simple endeavour after present duty, and with a steadfast confidence that all God's declarations will eventually be found to harmonize.

Probably there are stronger grounds than is commonly supposed, for hoping that a large number of children are in "a state of grace," be the term ever so strictly limited. The greater part of infants die before the age of responsibility; and the very frequent testimony of parents, that "these were the sweetest of their children," need not be always, or wholly, referred to that tendency of human nature which values blessings lost, more than blessings spared. Respecting such infants as die unbaptized, it is well said, that "Men in charitable presumption do gather a great likelihood of their salvation, unto whom Christian parentage being given, the rest that should follow, is prevented by some such casualty as man hath himself no power to prevent."¹ And regarding others, our Church declares it to be "certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." And of such as live past those years, we may reckon many to have been the Lord's people in childhood, besides those of whose early piety no reasonable doubt can be entertained. How many are there, who, brought to repentance in after life by the discipline of affliction, can look back on the impres-

¹ Hooker's Eccl. Pol. B. v. § 60.

sions of childhood, and seek the Lord, not as an "unknown God," but with a consciousness that he was the God of their early years, whom they have since forgotten and forsaken. And surely, the Lord has not a few "secret ones," who have never habitually "bowed the knee to Baal;" but having, perhaps unconsciously, received serious impressions in childhood, continue to "fear the Lord from their youth." These are they, who, known in early life only as quiet and dutiful children, and afterwards unnoticed in the bustle of religious profession, because they neither seem much different from others, nor dare to call themselves so, still rest all their hopes of salvation, though indistinctly, upon Jesus Christ, and draw their chief joy from him. Having no willing fellowship with this "present evil world," shrinking from what is sinful, and conscientiously serving God according to the light they have attained; with their "little strength" they keep their Saviour's word, "and do not deny his name;" and He, knowing their works, hath "set before them an open door, and no man can shut it." Doubtless the souls included in these several classes, will form a large proportion of that multitude such as no man can number, which shall be seen standing at the latter day, "before the throne, and before the Lamb, clothed with white robes." Probably, then, we are wrong in the general consent, with which we waive almost all questions respecting infantile religion; and therefore also mistaken in the habit of never directly applying to *children in years*, many pas-

Scripture in which "children" are named. Such, for instance, are these,—“Ye are of God, little children, and have overcome,” “because greater is he that is in you, than he that is in the world;” “My little children, these things I write unto you, that ye sin not; and if any man sin we have an advocate with the Father, Jesus Christ the righteous;” “I write unto you, little children, because your sins are forgiven you for his name's sake.” The figurative interpretation usually given to such texts, is undoubtedly correct and sound, yet the other should not be overlooked. “A most infallible rule in expositions of sacred Scripture is, that where a literal construction will stand, the farthest from the letter is commonly the worst.” ^m

Ought we not to expect in the religion of a child, something peculiarly lovely? and should not the piety which we may perceive in them, and have reason to think real, be esteemed as in itself a standard, rather than be tried by what we are wont to admire in adult believers. The religion of a child has greater simplicity than is possible in that of riper years; and it is less contaminated by the principles of the world, than that of those who know more of actual sin. It is the work of grace upon those features of natural character, which Christ honoured by saying of them, “Except ye be converted and become as little children, ye shall not enter the kingdom of heaven.” ⁿ If it be understood that in that verse the Saviour meant the regenerate character of childhood, then his words

^m Hooker, Eccle. Pol. v. § 59.

ⁿ Matt. xviii. 3.

are such a commendation of infantile religion, as renders needless any thing further. We must, however, guard against confounding those natural features, with that regenerate character : for even the native loveliness of childhood is a part of that "old Adam," which is "very far gone from original righteousness ;"* and it must be carefully distinguished from the characteristics of that "new creature," which, by "the workmanship" of the Holy Ghost, "is created in Christ Jesus unto good works."° The former, graceful as are its traces of original symmetry, is only the ruins, still fresh, but daily mouldering more and more away, of a temple built indeed for the dwelling-place of the Holy Ghost, but rendered uninhabitable and hopelessly destroyed by sin. But the latter,—that second house, of which the glory shall be greater than of the first,—“groweth unto an holy temple in the

* The words of our XIth *English* Article are, "Very far gone from the original righteousness ;" whilst those of the *Latin* version are, "Quam longissime distet : " but as both versions are of equal authority to the members of our Church, the meaning in both must be identical. The Latin superlative "as far gone as possible," requires, therefore that the English should be superlative also, which it is accordingly. It has been observed that any old English Grammar will prove the justness of this interpretation ; for in the days when our Articles were drawn up, the word "*very*" was a mark of the superlative degree, as the word "*most*" is now ; and old books of old English Grammar state the degrees of comparison thus,—"*Far—Farther—Farthest or very far.*"

o 2 Cor. v. 17, & Eph. ii. 10.

Lord," being "buildded" anew "for an habitation of God through the Spirit."^p It is therefore only by watching the signs of the indwelling of the Holy Ghost, that we can judge confidently of children; and those signs, though they may be different from what are observable in persons of riper understanding, will nevertheless be spiritual, and such as mark his quickening presence and purifying work. They will be more or less seen in the origin and the operation of all the habits and dispositions of the child; for "the sons of God" are they who "are led by the Spirit of God."^q Mere natural amiableness does indeed often wear the likeness of spiritual graces: but the resemblance, if found in an unrenewed character, will ever be partial or clearly accidental, instead of being the features of a growing *family likeness* to God our Father. The total absence of some of the graces; the unregretted, unresisted presence of some likeness to "their father the Devil:" and above all, the evident want of living faith in Christ and love to God,—by which want may be discerned whether a character be a mask or a face; will generally prove that the "old Adam" is not yet "buried," nor "the new man" raised up "in the child." Indeed, even should one or two points of evidence be doubtful, there are generally enough, either of positive or negative traits, to enable us to ascertain of any person with whom we have much intercourse, whether their state is one of nature or of effectual grace.

The corrupt and fallen nature which is in all

^p Eph. ii. 22.

^q Rom. viii. 14.

the children of Adam, was of course seen daily struggling in the two brothers Abner and David. This is "that foolishness bound in the heart of a child," "to drive out" which, "the rod of correction" is the means placed by God in a parent's hand. But while the existence of the sinful heart was evident in these children, the operation of the Holy Spirit was also daily evident; and it was manifest that He dwelt in them, by the fruits which he caused them to bring forth unto his glory. Feelings, habits, and dispositions, such as could not spring from the carnal heart grew up in them; and those of an opposite kind, which could not reign in a regenerate soul, were checked and brought into subjection. Such, again, as are lovely in themselves, but give no proof of the state of a soul, were modelled according to Scripture standard, and received a new and spiritual bent: thus affording evidence that there was another power at work, different from their natural mind and will. If examined with this view, even the natural amiableness of children may assist in ascertaining what is their spiritual state.

In the arrangement of this little Memoir, the several features of the spiritual character, as detailed in St. Paul's list of the fruits of the Spirit, have been taken as heads under which to describe the feelings, habits, and dispositions of the two boys. Nor has the description of their directly spiritual traits, but may elucidate the state of their before God. The Scriptural C

trayed by St. Paul in his Epistle to the Galatians ;
 “ The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; ” — “ they that are Christ’s have crucified the flesh with the affections and lusts ; ” — “ if we live in the Spirit, let us also walk in the Spirit.”

“ Love ” is placed first in the list, for “ God is love ; ” — “ love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God ; ” and even “ faith worketh by love,” But what is love ? It is not that mere fervour of religious feeling which often obtains the name ; but it is an active principle, which we may certainly conclude dwells not in the heart, if we do not see its legitimate work in the life. For love to God is thus described, “ He that hath my commandments and keepeth them, he it is that loveth me ; ” and “ love (to man,) is the fulfilling of the law ; ” the loving our neighbour as ourselves, — the ordering our conduct in life by the rules of the second table of the law. This is the love which the Holy Spirit causes to grow in man’s heart.

Abner and David were full of love to God and to man. Their love to God was a pervading principle shewn by a desire to do what He has commanded in his Word, and a continual reference to his will in all things : by a sense of his goodness in providing salvation for them, a never failing gratitude for his bounties in providence, and a cheerful anticipation of the time when they should see him, and be free from sin. These

marks of their love to God will frequently appear throughout the following "Notices."

Their love towards their fellow-creatures was no less overflowing. Common selfishness indeed, was not a trait of their natural disposition, though of course, sometimes appearing and needing correction: but their kindness was something more than the absence of selfishness. Either of them had little pleasure in what the others did not share; and either cheerfully gave up the best he had. In dividing, the divider, of his own accord, took the smallest or worst portion, or left himself without a share; and each was anxious to yield up that which could not be divided, "You take it, brother,"—"No, I won't have it—you must have it." Their pleasure, as is often the case with generous children, seemed to be pleasing: and, "the riches of their liberality" abounded, so that they would give "beyond their power," until it became needful to restrain the excess of generosity. Profusion, though less common than covetousness, is nevertheless wrong, and should be checked in its childish beginnings; nor, if this be done judiciously, need we apprehend injuring the generosity of the disposition. It is surely lowering the character, to set before children, as a motive, the "luxury of doing good;" for, if luxury be wrong, it is so in whatever form it may appear: and even if not wrong, it can claim no higher rank than allowable pleasure. The pleasures of benevolence are lawful, but like all pleasures, require to be kept within due bounds, and being only the gratification of our kin

ings, should not be confounded with *love to our neighbour* ; which is a self-denying principle, leading us to do good to him even at a loss to ourselves, or at a present pain to him, or without likelihood of gratitude from him. "Though we bestow all our goods to feed the poor, and though we give our bodies to be burned, and have not charity, it profiteth us nothing." Christ, indeed, "endured the cross, for the joy that was set before him ;" and if, for the sake of any such joy as his, we deny ourselves, take up our cross, and follow the example of Christ, it is evident, that in seeking that pleasure, we are not pursuing luxury, but obeying principle. Worldly philanthropy has no identity with Christian love ; nay, it sometimes springs from Satanic principle, and often does Satan's work. It sets no value on the soul ; it pays no regard to the word and will of God ; it leaves eternity out of view. It confers present benefit, at the expence, often, of future welfare ; sacrifices principle to expediency ; and, unlike St. Paul, "seeks to please men," rather than to "be the servant of Christ." It is the leniency of Saul, who, when commanded "utterly to destroy Amalek," spared the king and the best of the flocks.* It is the clemency of Ahab, who, when the Lord had "appointed Benhadad to utter destruction," allowed him to live, saying, "He is my brother."† It is the hollow kindness of Satan, though guiltless of his deceit and malignant intention,—who, inducing man to leave the will of God out of view, urged him to "eat of the

* 1 Sam. xv. 9.

† 1 Kings xx. 32, 42.

tree of the knowledge of good and evil," for the sake of increasing his wisdom, rank and happiness.^u Specious in its pretensions, but deadly in its results, it often deceives him in whose heart it dwells, as well as those on whom its favours descend. Leading men at one time to assist religious designs; at another, to promote education not under the guardianship of religion; and at another, to draw away their neighbours from present duty, to fierce political contests;—it is an instrument in the hands of "the god of this world" to carry forward his designs against individuals and nations. Nor is it the less so, because occasionally occupied about that which is in itself good.* Far different, however, is "Love" which leads man to do his neighbour good, because such is the will of God, who "hath made of one blood all nations of men,"—"that they should seek the Lord."

David once said, "It is in God's book, Love your neighbour as yourself; what does it mean? Nobody loves themselves;—I love every body, but

* A circumstance which happened about two years ago, in a small town in this vicinity, illustrates the melancholy confusion of apparent good and fundamental error, which sometimes exists, along with no little mixture of craft, in men's minds, and obtains the name of *good-heartedness*, philanthropy, or *liberal-mindedness*. A mountebank, whose private conduct was honest and decent, after a successful week, came to the front of his stage on the Saturday afternoon, and with the "fool" standing by his side, apologized to the crowd for closing his show so early in the day. He said he was leaving the town next day, and must pack up his caravan that

"I sure I don't love myself." When shown how much he deceived himself, he was dejected and said sorrowfully, "Why is it so, Papa? I did not know I loved myself. I sure I did not mean *a do* it; I will try love every body as much as I love myself." He would often jump upon our knee, and in the gladness of his heart say, "I love you, I love mamma, and brother, and sister;"—and running over all his relatives and each of the servants by name, would conclude,—“and I love every body, and every body loves me.”

The hearts of the two brothers were knit together as the heart of one. Abner was the fond friend of his sister and brother; ever ready to comfort, help, and please; and latterly willing to yield up any thing to them. Nor was this from blind feeling, but from principle, for he would say to them, if unreasonable, "I have given up *this* to

night, as it was his rule never to pack on the Sabbath.—That he was accustomed, when successful, to give away something in charity, and meant to have distributed two sovereigns value in bread: but the harshness of the town authorities in shortening his stay, warranted his now declining to do so. He, however, could not think of leaving without doing some good; and as he heard there was a local Bible Society, he would give a sovereign for its funds, to any respectable inhabitant who would come forward. A tradesman did step forward, and received the money; and at night, was waited upon at his house by the mountebank, who brought him eightpence halfpenny, which he had received after closing his show, and which he begged to add to the sovereign, as ~~he~~ were made up from that town.

you to-day; and I have spent almost all my time in playing *your* play to please you; and now, you know, I must have some time to do my own things that I want done." He and his sister usually sang hymns together early in the morning or talked over texts and scripture characters, or he would tell her anecdotes and histories. One morning, having been heard crying bitterly in his crib before day-light, and questioned why; he said, "Sister likes best to sing hymns alone, and so I always let her sing first when she asks me, and now when she stopped, I began to sing, but she will insist to sing too, and will sing a different hymn from mine, and I think it's very unkind of her." He was the watchful guardian and unassuming patron of his little brother, and loved to be beside him. He would check his faults, tell of his good behaviour, teach him, comfort him in trouble, and wipe away his tears; would find specimens for his museum, build his bricks, draw pictures, or make playthings for him; would share his sport, and cheerfully give up his own pleasures, for "dear happy little brother," as he called him. Nor was David's affection for Abner less strong. Confiding and grateful, he felt a want if Abner were not with him, and his thoughts then would be. "How will Abby like this to be done?" "What can I do to make Abby pleased?" It was sweet to see the three children seated, in the evening twilight, on the hearthrug or on one stool; Abner in the middle with an arm round each—the position they generally chose if allowed, telling them what he had

read, or heard, or seen, or perhaps reading aloud something interesting which he had met with in his day's study, or discussing with them some hymn or text or point of general information. David then seemed lost in delight, fondly looking to Abner as his oracle, and wrapped up in hearing and asking. And at such times our own hearts have melted in gratitude as we said, "What is the world out of doors to us?"—Perhaps we forgot our danger from the "bright little *world* of our own" at home. When David was seized with his last illness, and separated from the others, Abner was full of fond anxious solicitude, and in silent grief was at times "so troubled that he could not speak." His sister tried in vain to comfort and amuse him; he learned his lessons, he read his history, he employed himself in drawing and other things, but the moment he began to think his spirits sank. Watching continually for news of David, he asked, "Do you think he will be better?" and wept many times, saying, "I hope it will please God to make dear brother better.—If dear David dies, I shall never be happy any more." But they were spared the pang,—and it would have been a bitter one,—of separation. Two days before their illness, when assisting to assort a number of old Sunday School tickets, Abner begged for David the pictures of some that were worn out, and chose three. One was a crown of glory, with this text, "We are more than conquerors through him;" another was children measuring themselves on some little graves, with a text, "There is but a step between me

and death." That he should be led to choose these, was a striking drawing of the mind towards death.

Their tender and respectful love towards their parents is indescribable. Abner was the fond and delicate nurse and companion of his mother's infirm health, shewing in all his demeanour towards her a maturity and nobleness of mind not to be expected in a child. Beforehand in ministering to her wishes and comforts, his chief delight seemed to lie in being beside her, and her smile was his summit of joy. His quick eye instantly detected langour, pain, or trouble, and as quickly his countenance fell; the tear often started in his eye, and he was silently and judiciously at work to alleviate or sympathize. He was a devoted friend, as well as a dutiful child. Never forward, except from occasional thoughtlessness, never presuming, nothing earthly could cheer us like the confiding beaming love of his shining face. When, betrayed into thoughtlessness, or overcome with exuberant spirits, he had occasioned her trouble or sorrow, he never was long comfortable until after he had sought her forgiveness: and in his last few months especially, a slight check or a little space for reflection, sufficed to bring his heart into penitence. If at any time his mother offered to help him, he would say, "Dear Mamma, don't help me, I'm stronger than you, it will tire you to help me—it won't tire me to do it." He often sat or stood silently gazing, at with a secret foreboding, while the gathered in his eye, and at his cheek. At such a moment

Mamma, I could not bear for you to die first, for then I should be obliged to live without you, and be sad ; and I could not bear to die first, for then I should have to leave you, and I think you would feel so lonely without me." He often said, "Mamma, it makes me so sorry to think of us all parting; it will be so nice in heaven, for then we shall die no more, and never be parted again." It was his delight to help us and study our wishes, and no play nor enjoyment could please him like this, or allure him from doing it. After his lessons were done, and before he began his own pursuits, his constant question was, "Can I help you to-day, dear Papa?" or, "Is there anything I can do to save you trouble?" and at night he would often say cheerfully, "Mamma, I think I've helped Papa to-day a little." And he did help:—the lending libraries, and various other parochial and Sunday School matters, bear the mark of his repairing and arranging hand. Though sitting in the study, he caused no interruption, but employed or amused himself in quiet silence ; and afterwards often said, "Papa, I wanted to ask you the meaning of this, but you was busy, and now you are done will you tell me?" or, "Papa, I saw you busy yesterday, so I would not trouble you till to-day to help me to do this."

Little David's love towards us was even more warm. If he wanted to play, he would generally first ask, "Dear Mamma, will it *distress* your nerves if I do this?" or, "Dear Papa, will it make your head ache more?" In the mornings, beginning his usual orison of hymns, he

would say, "Dear Mamma, can you bear me to *sing* my hymns this morning, or shall I *say* them?" If ever we came home tired, and especially on Sunday evenings, he was ready with his welcome; "I sure you very tired, dear Papa," or "Dear Mamma;" and with many little endeavours to add to our comforts, would jump on our knee, and throwing his arm round our neck would often say, "Let me *smodder* you with kisses." Almost daily for many months did he lay his head, pensively or cheerfully on our lap, and say, unasked, "Dear Mamma, Dear Papa, you so very dear to me, me can't tell you how dear you are." If asked, "Why am I dear to you?" he said, "because you are—I can't tell you any more, that's all I know, Mamma;" or if asked, "Why do you love me?" he generally answered, "I love you and you love me, and that makes me love you, and I can't tell anything more about it, only I love you, and I don't know why?" When his dying lips could utter no more, he still, with eyes full of love, strove to say, "Dear Mamma," or "Dear Papa." If at any time it was said in play, "You don't love me," he became serious, and said with a tear, "Please don't say so, dear Mamma,—me don't like you to say so; it not true, Mamma, you know I love you, —O twenty thousand loves!" Jealous lest he should seem to love or honour one parent above the other, he was watchful, even in the minutest trifles, to shew equal affection; and if ever asked, "Who do you love best?" said, "You show! ask me, Mamma 'cause me love both best."

of them could leave us at night without hearty and reiterated embraces ; it was a sore trouble to David if by accident we parted either day or night without kissing him, and he would say with tears, " You should not forget to kiss me, because I love you so." If we were from home for a day, or even in the village for an hour, one of the three generally stood sentinel to watch our return, and before we could reach the door, there was a group of happy faces waiting for us : play, business, or pleasure, were all forgotten in their jumping eagerness to help or welcome, and the eyes of Abner and David were generally full with a tear, and David usually said, " It is such a long time since I saw you, O almost all day." Like all dutiful children, they never, when absent, could see any thing comparable to their parents and their home, nothing so comfortable, so excellent, so every way worthy their approbation ; and this sweet simplicity was often amusing both at home and abroad. Their constant expression of " Dear Mamma," or " Dear Papa," was not a phrase of course, for the glistening eye and earnest tone, made us feel the throb of the heart as they spoke ; and in this expression, as well as their embrace, we could always notice the different characters of the two boys ; for Abner's love was deep, David's ardent. Their feelings and behaviour towards their parents have been largely dwelt upon, in order to shew that the fear of our authority, and the certainty of unflinching rection whenever their conduct might deserve *did not* diminish the constancy, happiness, or

intensity of their filial love. While this discipline was greatly blessed by God to their mental, moral, and spiritual welfare, it imposed no restraint upon their feelings towards us ; it rather convinced them of our love, so that after any punishment, their delight was to bury their heads on our shoulder as soon as permitted, and pour out their sorrow and love in a few broken words. We do not remember an instance in which correction produced any alienation of their minds from us ; or any decrease of artless confidence towards us ; it generally had an effect exactly the reverse.

Abner had one dear friend and companion of his own age, and though not relations, the two were joined in heart as if brothers ; and after a parting, Abner has been seen almost inconsolable in weeping and sorrow. His solid, active, and commanding mind, led his little friend with perfect controul ; yet such was their mutual attachment and simplicity, that the one was never overbearing, nor the other jealous, nor had the slightest struggle or disagreement been known between them in all the years of their acquaintance, and the months they had passed under the same roof. Indeed it was remarked by friends as a striking feature of Abner's character, that while he, unconsciously and habitually led children of his own year whom he came in contact, yet he never variance with any, nor gained his in strife or dogmatism. Once, when he had been betrayed into a false step, Abner, unable to prevent

silently kept away by himself in a distant part of the garden. The last visit he paid his little friends, they sat a long time at parting on the garden chair, Abner in the middle, with an arm round each ; and when asked what they were doing so long in the garden, Abner said, " Nothing, Mamma, only we kissed each other, and looked at each other, and said good-bye, we said nothing else."

But their love was large, and they knew, felt, and spoke of their brotherhood with the whole human race. Abner certainly wished, and from right motives, to be a minister, a village pastor ; and his ardent little brother, often glowed with a missionary spirit ; though at their years we neither encouraged nor noticed any feelings on the subject. They were tender and sympathising towards all. When any died in the village, their first and eager question was, " Did he repent ? Did he love Jesus Christ ? I hope he's gone to heaven." They realized the spiritual state of characters in history, and Abner would say, " Such a man lived so long ago, I'm sure he is dead now, I wonder if he repented before he died—I hope he did : " He would say, for instance, " Is not Peter the Great dead now ? where do you think he is, ? " or " Is Columbus in heaven ? I hope he is, Papa, —I hope he repented before he died." Such a habit needed, however, as we found, to be watched and guarded in case it should foster a judging, censorious spirit. They asked from day to day
 ut the sick in the village, mourned with the
rnors, and rejoiced with such as rejoiced. It

would not be easy to describe the kind and anxious interest they took in one distressed family, out of which three children had been removed in the few months preceding their own deaths; and while sickness was amongst them, it was their first thought every morning to ask of them, and in a manner so deeply solemn as much to affect us. David often said, "Why does God make poor Mrs. S——'s children die so very fast? I can't understand it—I hope God will spare little G—— for her:—in summer she had four little children, and now she has three little graves, and one little child—I hope God will comfort her." He never spoke of this family without deep feeling, nor would pass through the church-yard without stopping to "look at Mrs. S——'s little graves." He did so on the last Sunday of his health as he came from church, and said, "Mamma, perhaps we may soon be in a little grave ourselves—we don't know;" and once he said, "Dear Mamma, you've got three little children, and one little grave," alluding to his brother, an "infant of days," who also sleeps in the church-yard; "I hope God won't make you have three little graves, and one little child, like poor Mrs. S." Surely it was the Lord who thus put a word into the child's mouth to warn his parents of what was to be fulfilled on that day fortnight. There had been a gypsy's child buried in the church-yard some years before; and as they saw the poor father, when he returned year by year, looking at the lonely grave, they were affected, and for weeks afterwards would say the hymn—

"I thank the goodness and the grace,
Which on my birth have smiled,
And made me in these Christian days,
A happy English child.

I was not born without a home,
Or in some broken shed,—
A gipsy baby taught to roam,
Or steal my daily bread."

And as they repeated the lines, would express a hope that "all gypsies don't steal."

They shewed anxiety about the poor heathen and the Papists. David was continually talking in this strain; "Roman Catholics very wicked—they don't love God's Bible—they won't let people read God's book, so they must be very wicked indeed: they used to burn people for reading God's book:" "Satan don't love the bible, so he bids the papists take away peoples' bibles, only God won't let him take our's:"—"God gives us a king that won't let them take our Bibles and burn us, as Queen Mary did." If any thing were said about the increase of popery, some of the children would say, "I hope we shall not live till the Roman Catholics get the power to rule us again," or something similar. Once, seeing a parcel of Bibles unpacked, David said, jumping, "Papa, I very glad the Roman Catholics don't see you; I sure they would burn you, if God would let them, because you've got *such a many bibles*." But after blaming the poor papists, he almost always concluded by saying pensively, "Ah, but they've got souls." With a like spirit they often spoke of the poor heathen; we have reason to believe, frequently *amongst* themselves upon their state. The

"Ten Years' Missionary Papers," was a book in constant use ; and especially with David, afforded a never-failing fund for conversation. They occasionally repeated or referred to this hymn—

" Lord, while the little heathen bend,
And call some wooden God their friend !
Or stand and see with bitter cries,
Their mothers burnt before their eyes ;
While many a dear and tender child
Is thrown to bears and tigers wild,
Or left upon a river's brink,
To suffer more than we can think ;
Behold what mercies we possess, &c."

David used to be frequently asking about China, and generally ended even his secular enquiries by saying, "The people of China have got souls." He once began his morning's talk by saying, as soon as his eyes were open, "Abby says the Kurile Islanders * are very little above beasts." He was answered, "I am afraid my dear they are not much better." He said, "Ah, but they've got souls, you should not say so, papa." He often asked about them, saying, "Why does nobody go to teach them about God's bible? would they kill anybody that went? would they kill me if I was to tell them about their souls? I wish I was a man to go and tell them about Jesus Christ." Indeed, whenever he heard any evil spoken of the heathen, he said, "Ah, but they've got souls;" and we were often much affected by the artless earnest simplicity with which he made this touching remark.

* The savages of a group of inhospitable island the north of Japan, about whom the children were talking.

The children were at a loss to understand the exact place in creation of the dumb animals. In reference to Rev. xxii. 15. "Without are dogs," Abner once asked, "Why does the bible say that dogs are kept outside of heaven, when it is impossible they should ever get in, for they have no souls?" After the text had been explained, David said in a sorrowful tone, "But why have dogs no souls? Why can't they get to heaven? They not naughty, for God hath made them so." David once made a strange mistake on this subject, which shows that he meditated on Scripture. He said, "Papa, ducks have got souls." He was answered, "No, my dear." He said, "Yes, Papa, I sure they have—the bible says so." "No, my dear, you mistake." "I not mistake, Papa: are ducks fowls?" "Yes." "Then the bible says they've got spirits; for you read in the chapter one day, 'Jesus rebuked the *fowl's* spirit;'^v so I know they've got spirits—the bible's *all* true, Papa." Two hymns often spontaneously repeated by the children, will further illustrate the general tone of their minds in relation to love.

"Lord teach a little child to pray,
My heart with love inflame,
That every night and every day,
I may adore thy name.

My bible says that Jesus died,
For sinners old and young;
I am a sinner, though a child,
But babes thy praise have sung.

My parents, Lord, are kind to me,
They tell me of thy love;

^v Foul Spirit. Mark ix. 20.

O may they both be dear to thee,
And all thy goodness prove.

Lord Jesus, when I've run my race,
Grant me a place on high;
I'm not too young to seek thy face,
I'm not too young to die."

" Christ is merciful and mild,
He was once a little child;
He whom heavenly hosts adore,
Lived on earth among the poor.
He the sick to health restored,
To the poor he preached the word;
Little children once did prove,
Tokens of his tender love.

Every bird can build its nest,
Foxes have their place of rest;
He by whom the world was made,
Had not where to lay his head.

He who is the Lord Most High
Then was poorer far than I;
By his grace then may I be,
Rich to all eternity."

Next to Love, in the list of the fruits of the Spirit, stands Joy, and there is an evident connection between them! for as in "the natural man," a kind disposition is always a happy one, so in the spiritual character, a heart in which love to God and man dwells, will be full of joy. The joy possessed by God's children is a result of their having "received the spirit of adoption," and of their having confidence towards God;" and according to the degree in which they possess these spiritual gifts, will generally be the joy which is vouchsafed to them. They rejoice "because names are written in heaven;" they "have hope of the glory of God." And being

through hope," and gladdened with the present sense of their Saviour's grace, their Father's love, and the Holy Spirit's fellowship, they have a joy that the world knows not of ; and, notwithstanding occasional clouds and darkness, possess an habitual and subdued gladness, even though it be mixed up with sorrows. "Sorrowful, yet always rejoicing," is a Christian characteristic. This joy should be one that increases, for God's people are encouraged to "ask, and they shall receive, that their joy may be full ;" yet, if real, it will always be chastened and humble. Even at its highest pitch, it will still remain "unspeakable, and full of glory ;" will neither manifest itself in noisy declarations, like "the laughter of fools," nor yet lead men in silent ecstasies to forget their earthly duties : for in the glimpses of heaven which the bible affords, we see that "even among the angels and redeemed, holy joy has the effect of throwing them, in deep humility, upon their faces before God." Neither will the joy be always directly religious in its manifestations, though it will always be evidently so in its source and regulating power. Whensoever "the blessing of the Lord maketh rich," "he addeth no sorrow therewith ;" and whether in secular or in religious affairs, "the ways of wisdom are ways of pleasantness, and all her paths peace." It is true that many, and especially children, are naturally cheerful, and he that is of a merry heart hath a continual feast ;" but common cheerfulness has clearly no fellowship with religion ; for ~~spelled~~ by religion, instead of being increased

by it ; it shrinks from God, from holiness or sacred subjects, and calls, or thinks, or feels them gloomy.

Such, however, was not the joy of the two brothers. It is promised to God's people, that, even as to outward enjoyments, " all nations shall call them blessed," for they " shall be a delightful land : " and nothing was more conspicuous about Abner and David than their never-failing joy ; nothing more frequently observed by strangers, than the happiness which shone in their faces and manners. Their joy generally subdued and seldom boisterous, never indeed except when the carnal heart, gained a victory, was not confined to their play, for they seemed to taste a rich enjoyment in every thing. Their amusement was happy, their employment a fund of delight, their time with us a season full of pleasure. Their gladness continued on week-days and on the Sabbath, at their prayers and at church ; and, happy all the day long, their life was an almost uninterrupted current of joyousness. They often said, " How soon the day has passed ; it was only morning a little while ago, and now it's night : " — " How fast the weeks fly," or, " the months." As is usual with children, their birth-days were times of much interest ; and, on his last, little David cried at night, " Because it such a short birth-day." On the day after his brother's last, David wished him " many happy returns of it ; " and when Abner said, " This is my birth-day," David replied, " If you was yesterday, Abby, you must be born to-day ; you would not be alive ; don't you wish "

many happy returns of to-day, as well as of yesterday?" It is said, "Let the righteous be glad, let them rejoice before God; yea, let them exceedingly rejoice." So the "Lord filled the hearts of these babes with gladness;" "They served him with gladness, they came before his presence with singing;" and in them was literally accomplished that Scripture, which says, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

We endeavoured to teach them that true joy is to be found only "in believing." Sin and sorrow go hand in hand: and as without sin there can be no sorrow, so sin will ever be more or less followed by troubles, remorse, terror, or some other kind of sorrow; nor can true joy dwell in any heart which has not found the way of deliverance from sin, and that way is "in believing." The truth, that if Adam had not sinned we should have had neither sin nor sorrow, was often on their lips. David sometimes suddenly left his play to come and ask with quivering lip and tearful eye, "Mamma, why did God let there be sin? why did God let Adam be naughty? why did he, Mamma? why did God let me have a naughty heart? why didn't he make it good—so I should never sin and never die, Mamma? why didn't God make me always good? O why didn't he, Mamma? I so sorry that God are be any sin; I wish he had made it so nobody be wicked, and nobody should die,

Mamma." In this strain he would talk for a long time, leaning his head against his mother's knee, till the tears chased each other down his cheek. After receiving the simple answer which our Maker has provided for all such questions,—“God giveth not an account of any of his matters:”—“Who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?”—and after a few words of peace had been spoken to his troubled heart, his unburthened mind would clear up, and be more joyful than ever. The following little hymn, often chosen by them at their prayers, though seldom repeated at other times, affords a striking proof of the like-mindedness of the two brothers, in the fact, that though both were at the time unconscious, the dying thoughts of each were condensed into parts of it, and that it was the last hymn which either repeated on earth. The parts which they severally repeated, exhibited the distinctive character of the joy of each. The two last lines were David's whose joy was ardent, whose disposition knew nothing of timorousness, and who, ignorant of sorrow, viewed heaven as a continuance of his happy feelings. The three lines immediately before were Abner's, whose gladness was more subdued, whose nervous temperament clung to hope of comfort in death, and who, beset with sin and sorrow, looked upon pines as a thing to come.

“ 'Tis religion that can give
Sweetest pleasure while

'Tis religion must supply
 Solid comforts when we die :
 After death its joys will be
 Lasting as eternity.
 Be the living God my friend,
 Then my bliss shall never end."

The Morning and Evening hymns, in their original richness, were also much loved by them. It is matter of regret and would have grieved their pious author, Bishop Kenn, that in many selections, the verses omitted from these hymns are the richest and most spiritual, so that in some hymn books they appear rather as "Moral," than as "Spiritual" Songs. Another frequent hymn of theirs, sweetly in accordance with their happy frame of mind, was this :—

" Lord, I have passed another day,
 And come to thank thee for thy care ;
 Forgive my faults in work and play,
 And listen to my evening prayer.
 Thy favour gives me daily bread,
 And friends who all my wants supply ;
 And safely now I rest my head,
 Preserved and guarded by thine eye.
 Look down in pity and forgive,
 Whate'er I've said or done amiss ;
 And help me every day I live,
 To serve thee better than in this.
 Now while I speak be pleased to take,
 A helpless child beneath thy care ;
 And condescend, for Jesu's sake,
 To listen to my evening prayer."

Accustomed to look up cheerfully to God as a Father, who desired to save and to do them good, habituated to fear nothing so much as sin, and desire nothing so much as his favour, and taught to consider pain or trouble as God's medicines, sent
 e to do our souls good ; they were always con-

tent to leave God to arrange every thing for them. Even anticipated pleasure was looked forward to by them with a reservation, not always expressed, but probably hardly ever forgotten, leaving it to God's decision. Whatever might be their natural cheerfulness, much of their joy came from this frame of mind. When ill they would say, "God has made me sick;" and when recovering, "See God has made me better,—how kind of him, Mamma!" David used frequently to say, "How kind of Jesus to die on Calvary Cross for us, Mamma.—We could not get to heaven if he had not died upon the Cross for us; he keeps our Bibles for us, Mamma." Often did he, after a happy play, or when summoned at meal-times, break out while jumping along, "O Mamma, you can't think what many comforts God gives me,—O such a many,—I can't tell you how many:"—or perhaps he would repeat,

" My comforts every hour make known
His providence and grace, &c."

It was common to hear both the children, and especially the younger, making, unprompted, such observations as these;—"How good of God to give me such comforts;" "God is *so* good, he gives me papa and mamma to love me, and take care of me;"—"O see what nice playthings God has given me;"—"See what beautiful flowers God makes grow in the garden for me;"—"See daylight has come back this morning, because,

' My God has made the sun
His proper hour to know:'"

" God makes rain come for us, and that makes "

wheat grow, and then there's nothing to do, but for the baker to make it into bread for us : " " God gives me all I have." Indeed, God held the first place in their minds, and they used sometimes to say, when looking at any thing, " Let me see, what did God make about this ? "

It is promised that " God's servants shall sing for joy of heart." And it is said, " Is any merry ? let him sing psalms." We never, until taught by these sweet examples, understood this text thoroughly ; or comprehended how joyous, and overflowing gladness, approaching to mirth, could agree with holy spiritual feelings. But in their experience we saw the beautiful harmony, for the happier they were, the more they sang and repeated hymns, always doing it reverentially. At lessons, at business, at play, sometimes aloud, sometimes in an under tone, their tongues for many months were daily and hourly so employed ; and even at meal-times, we have seen David's lips thus moving, when he felt himself unobserved, and was busy with his own thoughts. As soon as they waked, and often long before day-light, both, but especially David, might be heard for near an hour together, repeating texts, chapters, and hymn after hymn : either speaking with such emphasis as shewed they felt their words ; or singing in rich and solemn notes of their own, modulating their voices, and suiting the tone to the sense. All three would sometimes when alone in their room at play, be singing the same hymn, each on a different key, wild, sweet, irregular melody, and keeping a

kind of chaunting time ; but the entrance of any person among them generally stopped their hymn. Not occasional but constant, not enjoined but spontaneous, these habits of theirs, surprising and delighting us, spread around us for the last six months of their lives, an atmosphere of hymns and Scripture, the want of which is one of the most frequent channels in which the sense of our heavy loss rushes to our minds. Many of their favourite hymns which we heard from them daily, and more than daily, are now in our memories identified with their faces and voices.

The Word of God and spiritual hymns appeared unconsciously to be "the very joy of their heart," The mention of a "new hymn," or a "beautiful text," caused all playthings to be forgotten in a moment ; and they were assembled in consultation to decide whether or not they should learn it. They were continually "speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord, and giving thanks alway to him for all things." The subject of heaven was enlivening to them ; its happiness and employments were often talked of, and they would wonder what angels were doing. The thought of the Sabbath was pleasing to them, and Abner used to say, "I love Saturday, because it's the day to prepare for Sunday." And as to the feelings with which they viewed God's Word, it is not easy to describe them ; we cannot forget the relish with which they used to repeat the following hymns ; the first of which David

sung once or oftener, probably every day, for the last few months of his life.*

“ Holy Bible, book divine,
Precious treasure thou art mine ;
Mine to tell me whence I came,
Mine to teach me what I am.

Mine to chide me when I rove,
Mine to shew a Saviour's love ;
Mine art thou to guide my feet,
Mine to judge, condemn, acquit.

Mine to comfort in distress,
If the Holy Spirit bless ;
Mine to shew by living faith,
Man can triumph over death :

Mine to tell of joys to come,
And the rebel sinner's doom ;
O thou precious book divine,
Precious treasure thou art mine.”

“ This is a precious book indeed,
Happy the child who loves to read ;
'Tis God's own Word, which he has given,
To shew our souls the way to heaven.

It tells us how the world was made,
And how good men the Lord obeyed ;
Here his commands are written too,
To teach us what we ought to do.

It bids us from all sin to fly,
Because our souls can never die ;
It points to heaven where angels dwell,
And warns us to escape from hell.

But what is more than all beside,
The Bible tells us Jesus died ;

* It were endless to mention all their hymns; for Abner could repeat about a hundred, and David about forty ; but besides those which are elsewhere specified, the following from the 32nd edition of the “ Sunday Scholar's companion,” were favourites with one or both : — 21, 36, 77, 92, 93, 103, 112, 125, 126, 144, 159, 165, 167, 169, 182, 189, 195, 200, 210, &c.

**This is its best, its chief intent,
To lead poor sinners to repent."**

In any heart where Love reigns and Joy dwells, there will be Peace ; and accordingly it is mentioned next after them among the fruits of the Spirit. The child of God is taught to say, with filial confidence, " Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." Peace is the gift of God, for Jesus, who is our peace, has said, " Peace I leave with you—my peace I give unto you." Spiritual peace may perhaps be best distinguished from natural serenity of mind, by observing the root whence it springs, and watching what relation it bears to the other parts of the character.

Abner and David "knew the way of peace;" and being by God's gift made "spiritually minded," received "life and peace;" and "the very God of hope, filled them with joy, and peace in believing." Free, like most children, from anxiety, blessed with much natural serenity of mind, and brought up in those habits which "make for peace;" they would probably have possessed much of what is called peace of mind and disposition, even apart from the direct work of grace in their souls. But they had a conscious "peace with God through Jesus Christ;" they walked in the ways of wisdom, and "all her paths are peace:" and it was evident that much of their sweet inward peace sprang from a sense of God's constant care over them. And the continual consciousness of his

presence and power, so far from casting a gloom, was that which seemed to impart peace to their little hearts. Both of them often made such remarks as these,—“God is in this room,”—“is in this Church.” “God is close beside us,” “is in this field;”—“God takes care of us all day.” David sometimes broke out in his play, “God sees what me thinking about;” “God looks at my heart;” “God is in my crib as well as I.” This confidence in a Heavenly Friend made them cool in the time of fancied danger, and often composed, when adults were alarmed. In thunder storms, they would of their own accord say, “God makes it thunder;—it can’t hurt us, except God gives it leave,” indeed they seldom failed to speak thus; and David generally added, “If God was not to keep me I should not be alive, even when there’s no thunder.” A very usual saying was, “If God pleased not to keep me, I should die this minute, this very minute:” and he would say in the morning, “See, God has kept me all night.” During the alarm of cholera, which however “came not nigh our dwelling,” they generally, and of their own accord, mentioned it in their prayers, saying, “Keep the plague, away from us;” and often said, “See, God has kept away the *Indian Cholera* when we asked him.” If unwell, they generally prayed, “Make me better, if it be thy will,” and would notice God’s goodness in removing their indisposition. A sweet and simple petition once unexpectedly introduced by one of the children in *their evening* prayer, struck us forcibly by its art-

less union of earnestness and resignation ; “ Make dear brother better, if it be Thy heavenly will,—and let it be Thy heavenly will.” Often did David, long after his prayers were over, and himself laid for the night, repeat, with sparkling eye and glad voice, Watts’s lines.

“ With cheerful heart I close mine eyes,
Since thou wilt not remove,
And in the morning let me rise,
Rejoicing in thy love.”

Or perhaps,

“ Almighty God, thy piercing eye,
Strikes through the shades of night, &c.”

Abner, by a singular incongruity of character, was a nervous boy, and easily alarmed ; yet his fear hardly ever kept him back from duty. He was afraid of sea-bathing, but always begged to be bathed first of the party, that it might “ be soon over ; and would hurry into the machine, as if afraid to trust himself with a moment’s delay. In other things it was the same : for though the thought of danger, or the dread of suffering, might turn his cheek pale, or make him tremble, he would still keep to his purpose, especially in his latter days, and stay himself upon God.—“ Will God be with me Mamma ? ” “ Will he hear me if I ask him ? I think he will.” “ I can’t be hurt if God takes care of me.” Thus he used to “ encourage himself in the Lord his God ” when any thing which caused alarm was to be undergone or encountered, when a tooth, for instance, was to be drawn ; and when the time came, he was calm, and tranquil,

and resolute.* Indeed, he was more afraid of pain than of death,—a temperament by no means unusual,—and in consequence of this and of child-like ignorance, was occasionally fearless. In passing round “The Foreland” on a rough day, when the sea broke every few minutes over the deck of the little steam-boat, and washed about what was loose, alarming many of the passengers, Abner was lively and cheerful; and as each successive wave drenched us all, laughed that “every body got a bath, whether they would or not.” David, on the other hand, was naturally a fearless child, cool in the time of danger, and hardly knowing what fear meant. Often, much to our amusement, he shrewdly kept out of harm’s way, especially where a horse was concerned, but never for a moment seemed terrified or robbed of his self-possession. In the Zoological Gardens he saw wild beasts for the first time, and at once recognized from pictures many of the animals he saw. Though cautious to keep at due distance from the fiercer beasts, saying, “I dare say they very hungry—me not go too near, else they’ll make

* His young friend, already alluded to, also a timid child, was enabled in like manner by staying himself upon God, to compose his nerves, and laying down his head to undergo without complaint or cry a dreaded operation,—the excision of an encysted tumour on the temple,—immediately afterwards saying that it did not pain him so much as he thought it would. Probably most families have seen or heard, in their own circle, similar instances of the peace which religion can give, even to a child.

their breakfast of me ;" he was yet cool and examining, not afraid of the smaller animals, smiling undisturbed when one of the monkeys caught hold of his dress, and at times ready to presume upon the deceitful quietness of the dosing leopards. But his habitual intrepidity came not solely from natural coolness of disposition. One evening, when left alone by his mother for a few minutes, he ran after her saying, "O mamma, let me come with you, it will be dark." He was reminded, "Is not God in the dark?" He said, "O, I forgot;" and trotting back, sat down quietly in the dark room, and when the candle was brought said, "See God was in the dark all the while, Mamma, and took care of me." The children, having been habituated to it, in general cared little about darkness, except from fear of hurting themselves. It is of importance to prevent young minds from imbibing any superstitious dread of darkness; and if this be done, little else is needed to keep within due bounds that fear of "*The Dark*," which is probably an instinct implanted for our safety during helpless infancy; and which, if not fostered in childhood, will naturally pass away as years are added.

They certainly were not in "their life-time subject to bondage—through fear of death," for they had no such fear, and death appeared to them without its sting. It is true that childhood can hardly be said to know what death means:—

"A simple child, with mind yet dim,
That lightly draws its breath:
Buoyant with life, in heart and limb,
What can it know of death?"

Yet children are generally afraid of death, for what is unknown is often more alarming than that which is known. A little girl of three years old, whom we knew, and who lost her mother, when told "be good, that she might go to heaven, and see her mother again,"* cried bitterly, and said she did not wish to go to heaven, if her mother was there: for she had seen them put her mother into a grave, and she could not bear to be put into a deep hole, if that was the way to heaven. But these two brothers, knowing something of death, had no fear of it; and while they looked into graves with awe, were always eager to stand by them, and make reflections about their own death. The tolling of the passing or of the funeral bell,—called by them, "The solemn bell," was always a time of great seriousness; and a funeral, which of course we always seized as an opportunity of drawing their thoughts to eternity, became a matter of such deep interest, that latterly they never could busy themselves with their play while one was being solemnized, but talked over the incidents and history connected with it. For a year or more, the bell never tolled, nor was a grave ever dug in their view, without their spontaneously saying, "Perhaps it may toll for me next;"—or, "Perhaps the next grave they dig may be mine,—we don't know

* Some other mode of teaching would have been as easily understood, and less likely to cherish error; for instance, "Be a good child and pray to Jesus Christ to make you good, and take you to heaven, and there you will see your mother."

—only God knows.” Indeed, “We don’t know how soon we may die,”—“Perhaps we mayn’t be alive to-morrow,”—were sayings almost daily in David’s mouth : and at one of the funerals immediately preceding his own illness he spoke to this effect : “When I die they will put my body in the grave—but I shall not be there—I shall be in heaven,” There were two hymns for months invariably repeated by David when the bell tolled, besides being said over by him almost daily in his usual way ; and although one of them at least is well known, yet we give them both ; for the sweet lispings accents and understanding look, the joyous yet solemn face, and the beaming eye of truth, with which they are connected in our remembrance, render them to us almost a moral portrait of our David, and we know nothing more perfectly descriptive of his feelings regarding death. Both the children knew the whole hymn, yet we do not remember to have heard them repeat the last verse, when saying the hymn in their usual spontaneous way :—

“Often tolls the solemn bell,
Sounding loud that all may hear ;
O may I regard it well,
For it tells me death is near.

Children die though e’er so young,
Infants bid the world adieu ;
As my life may not be long,
I would keep its end in view.

Whether I shall live or no,
To behold a future day,
Is concealed from all below.
O then let me learn to

“—If longer here I live,
Grant me grace to live to thee,
That my parents may receive,
Every comfort, Lord, in me.”

“There is an hour when I must die,
Nor do I know how soon ’twill come ;
A thousand children young as I,
Are called by death to hear their doom.

Let me improve the hours I have,
Before the day of grace is fled ;
There’s no repentance in the grave,
Nor pardon offered to the dead.

Just as a tree cut down, that fell
To north or southward, there it lies ;
So man departs to heaven or hell,
Fixed in the state wherein he dies.”

Viewing death as the road leading to heaven, they never spoke of it with gloom or alarm ; and as the light of their heavenly Father’s countenance shone always around them, and they delighted to think of his presence, the gate to his eternal dwelling place seemed in their estimation any thing rather than a gloomy gate. They often talked of their infant brother, loving to stand by his grave, and realize his being in heaven. Even Abner, notwithstanding his nervousness, shewed no wish to avoid the thought of his own death, but rather seemed satisfied when contemplating it. He once said, with the tear in his eye, “Mamma, Pytchley seems our home now ; little brother William is in the church-yard, and I think somehow, Mamma, we shall all lie in this church-yard too. It makes me sorry to think we can’t all die together, and be buried together, and go to heaven together. I wish we could—but we can’t. This last was a frequent idea in his conversations, and

similar strains of thought often passed through his mind. A little before his illness, he said, "We've all had the hooping cough, and that's a good thing—I wish the measles and scarlet fever were over too:" and they both often said, but without alarm, "I hope God will take care of us whether we have the fever or not." About six months before his death, a clerical friend, whom we had not seen for some years, called at Pytchley, and Abner, who happened to be the only member of the family at home, knew and welcomed him. After looking round the garden and at the church he sat down in the church-yard, and the child, while standing by him, said, "Mr, —, should you like to be in the church-yard? we shall all be there soon." The following beautiful lines, the words of a dying child, and part of a poem loved by the children, were, in our hour of sorrow, forced upon our minds by numberless little associations :—

"Come closer, closer, dear mamma,
Give me your hand to hold,—
I feel your warm hand on my lips,
But I'm all dark and cold.

O promise, promise, dear mamma,
That they your grave shall make,
The next to mine that I may be.
Close to you when I awake."

The following hymns were frequently
by the children; the last especially was I

"The lilies of the field,
That quickly fade away.
May well to us a lesson
Who fade as soon as

That pretty blossom see,
 Decaying on the walk,
 A storm came sweeping o'er the tree,
 And broke its feeble stalk.

Just like an early rose,
 I've seen an infant bloom,
 But death, perhaps before it blows,
 Will lay it in the tomb.

To God who loves them all,
 Let children humbly cry;
 And then whenever death may come,
 They'll be prepared to die."

"O what a weighty solemn thought,
 That soon the day will come,
 When before God we must be brought,
 To hear our final doom.

The heavens will melt, the stars will fall,
 The earth dissolve with heat,
 And Jesus all mankind will call
 Around his judgment-seat."

There is a beautiful connection among "the fruits of the Spirit," as between grapes of the same cluster, for their essence is the same, and they are all equally parts of that divine nature, of which the Christian is "made a partaker," when "created again in the image of Him who created him." We naturally expect to see "Long-suffering, Meekness, and Gentleness," growing by the side of love, joy, and peace in a heart, which is "united to fear God's name." Their nature is pointed out in several Scriptures, which thus enable us to to discern between the real graces, and their carnal resemblances; between those fruits which spring from a union with "the true vine," and those "wild grapes,"—often lovely to the eye, but always

unsatisfying to the taste,—which the natural heart is able to bring forth. To borrow the ideas of a devoted minister of our church,^w Meekness is that gift of Christ to his church, in virtue of which she is called a “dove;” Gentleness avoids offending others, and Long-suffering endeavours to demean itself religiously towards such as offend us. The Meek spirit, “of great price in the sight of God,” is marked by tenderness, is humble, submissive, and docile: averse to contentiousness, and the opposite of stubborn.^x Long-suffering, a part of that charity which “suffers long and is kind”—follows the example of him, “who endured such contradiction of sinners against himself.” It will shew kindness, rather than avenge itself, and it causes men to be “tender-hearted, forgiving one another;” “forbearing one another in love;” and if any have a quarrel, to forgive others, as Christ forgave them. Gentleness is shewn in God’s dealings towards his children, and is a feature of Christ’s character, who was neither to “strive nor cry, nor lift up, nor cause his voice to be heard in the street;” not to break the bruised reed, nor quench the smoking flax.^y The “wisdom that is from above is gentle;” and the “servant of the Lord must not strive, but be gentle.” Gentleness “gives none offence;” has no “sword in its lips,” but “turns away wrath with a soft answer,” nor “stops its ear, like the deaf adder which refuseth to be charmed:” putting away all anger and cla-

^w Rev. J. Hughes, Sermons on the Ministry of the Spirit

^x Gal. vi. 1. 2 Tim. ii. 25. James i. 21. & 1 Pet. iii. 4.

^y Psalm xviii. 35. 2 Cor. x. 1. & Isaiah xlii. 2, 3.

mour, it is "pitiful and courteous," and "shews all meekness unto all men."* One mark of God's enemies was, that they despised gentleness, and "refused the waters of Shiloah which go softly."^a These three heavenly graces are peculiarly uncongenial to the natural heart; and a small growth in them especially if the disposition be proud or hasty, marks a decided influence "from above" upon the character.

We could not but notice that there was something in the two brothers beyond natural sweetness. Those tempers which are opposed to meekness, long-suffering, and gentleness, were gradually subdued; and a power, at work within, was also changing the source and cleansing the current of what are called the "amiable virtues of childhood."

Abner notwithstanding an engaging sweetness, and a forgiving disposition, was at times inclined to be arbitrary, hasty, and self-willed. When about four years old, he would often hurry to tell of his infant sister's faults, regardless of her entreaties, "Brother Abby, you should not tell of your little sister." Nor did we find it easy to check these propensities: his conscience however was always alive on the point. Before he was three years old, having in passion struck or pushed the infant, he presently ran into a corner, and refused to come out; saying then, and for days afterwards, in great distress, "Wicked Cain killed his brother—Abby beat his sister—me might have killed her, as

1 Cor. x. 32. Ephes. iv. 31. & Titus iii. 2. a Isa. viii. 6.

wicked Cain killed Abel, — O naughty Abby." But towards his close of life, we could hardly have imagined such traits as these appearing in him. Forbearance, meekness, self-denial, and kindness, were conspicuous in his little ways: he was ready to give up any thing, rather than quarrel; and though he would complain and weep bitterly if wounded or wronged, yet he scarcely ever seemed disposed to use force, or take the matter into his own hands, even when it was in his power to do so.

David was a very sweet and affectionate little baby, never harbouring resentment, or shewing spitefulness. Yet, as soon as he could run alone, the natural corruptions of his heart used to break out in a turbulent and high spirit, and in violent fits of passion; which, however, lasted but a few moments, and gave place to smiles, while the tears were yet rolling down his cheeks. But these melancholy "motions of sins" did not go on unrestrained from within. Before he was two years old, he would stand conscience-struck, as soon as his rage was over; and before we had time to punish, or almost to reprove, would lisp about a little girl who fell dead while in a passion;* adding "God very good—no strike naughty me dead—me no *pash* (passionate) boy again;" and this little anecdote was certainly much blessed to him. It required determined and repeated correction overcome his wicked habit: but God so blessed use of the appointed means, that latterly

* See Children's Friend, Feb. 1828

was never observed except in its risings, and he evidently struggled with success against it. He was seldom fretful, except when unwell; but if he were, Abner would say, in allusion to an acquaintance, "You are as foolish as Johnny, who was pettish, and did not know what to cry for,—so he cried because the sparrows in the street ate their dinner without a knife and fork and plate:" and this playful attack never failed to dispel David's clouds. He seldom shewed any arbitrary traits, except in a playful way. Before his baptism, Abner was eager to know his little brother's name, and when told, immediately said, "Then we must call dear baby after King David; that is such a good name." His nursery name for that time was "King," and he had not lost it even at his death. About six months before he died, he used to say, "Every body calls me King, so that's a sign I'm King over every body." When asked, "Where is your kingdom?" he said, "My cheffioniere's my kingdom, and my crib is my palace. I know I'm king there:" and then to tease his sister, he would add, "Every body calls sister Queen, but I'm king—so I'm over sister:—Sister, I must rule over you." But his arbitrary spirit, his tantalizing ways, his self-will, gradually disappeared along with his passion; and in his closing months he was growingly humble and forbearing, tender and meek.

They were also gentle; nor is gentleness in *children incompatible with strength of mind and fulness*. Full of energy, frolic and buoyancy,

they nevertheless habitually turned away, as they were taught to do, from mischief and rudeness. Mischief is amusement, which, designedly or undesignedly, causes pain, injury, or annoyance to any of our fellow creatures, and rudeness is such a manner as evinces indifference about their rights and feelings, and it almost always leads to harm or quarrelling. Surely, we take far too low ground, when we dissuade children from mischief and rudeness on motives of expediency. Are not both unchristian, and therefore sinful, as well as necessarily disadvantageous? Are not both breaches of "Love," and incompatible with true "Gentleness?" Nor need we fear, by checking them, to endanger the manliness of a boy's character; for manliness, if it mean anything good, must mean such a disposition as becomes man. In the vocabulary of the world and of the natural heart, "manliness," it is true, means a compound of lofty pride and independence, recklessness, and the opposite of forbearance; but how can any thing good come from such principles, cemented and adorned though they may happen to be, with generosity, frankness, politeness, and a few similar traits? Many souls have been injured, many hopeful characters ruined, by false principles stilled under the name or "manliness." That character which deserves the name of "man" is made up of courage to face, and fortitude to endure; energy to act, and firmness of readiness to forgive, and superior willingness to protect, assist and

willingness to trespass on the rights, comforts or industry of others. These traits will generally be found blended together with courtesy and gentleness; and, if governed by "the spirit of power, of love, and of a sound mind,"—which is the special gift of God,—will constitute a character such as becomes man. If we would know what man ought to be, and wherein true manliness consists, we must study the only perfect pattern and model of human nature since the fall, the example of "the man Christ Jesus." Mischief and rudeness had no place in his character, neither must they be permitted in such as desire to be made like unto him.

The two brothers evidently strove against both those faults; shewing an unwillingness to occasion grief, pain, or injury and being watchful not to wound the feelings of others. A rude answer, a coarse action, or a flippant remark was scarce ever known from them, and indeed caused them pain if observed in others. Even one or two hymns were viewed by Abner with dislike, because they contained things which he deemed coarse or flippant; he said they "had *not nice* things in them." It was common to hear both, but especially Abner, make such remarks as these, "It would have been unkind if I had done so and so;" "I was afraid, in case I should hurt so and so;" "I wished not to make so and so sorry;" "Mamma, I tried not to play rudely—I kept away from them when they *were playing rudely*;" I saw so and so very *unkind and cruel* to the cows down the lane to-day, I

hope God will change his heart Mamma ;" " I don't think *that* man would like to be used as he is using his dog." They did not receive from servants the name of "troublesome children" but rather the opposite, and their courteous kindness to others was often noticed ; though a kind of reserve towards strangers, different from shyness, occasionally gave us uneasiness. "Bashfulness is the proper gift and provision of wise nature. Every stage of life has its own set of manners, that is suited to it, and best becomes it. Each is beautiful in its season ;" and as bashfulness in youth, "is one of nature's signatures impressed on that age," so in stimulating a child's bashfulness, we may be giving gold to purchase dross." * But distinguishable, from this is a kind of reserve, over which, as it may spring from evil not less than from commendable principles, we ought to keep a careful watch. The two children, whenever, as sometimes happened, they had been boisterous, exuberant, or forgetful of the feelings of others, were soon ready to own their own error, and express their sorrow. An old proverb was once applied to Abner when about four years old, in reference to some great enjoyment which he was entreating to participate ; "I fear you must not go, for your spirits will boil over, and then perhaps you will scald every body round you." He quickly answered, "O no, I'm sure I shall only boil good, and not boil over ;" and the proverb became from the time a constant hint amongst themselves. They shrunk from all cruelty, and having of course no

* Bishop Hurd, in Cecil's remains, page 270.

fellow feeling with such as engaged in bird-nesting, often talked over the usual arguments against it as causing pain for the sake of amusement. "How should we like to be taken out of our warm beds and killed?" "How would Mamma like us to be taken from her?" They would bring home from their walks tales of the sufferings of poor worms or other animals. They were not permitted, and they showed no wish, to destroy the lives of insects for their museums: for however the calls of science may occasionally require such things to be done there certainly exists no necessity for it in the amusement or early education of a child. Whenever they found that they had caused pain to mind or body, the tear would start in their eye, and they would say, "I did not mean it—I did not mean to make you sorry." They felt for all in distress. In storms they spoke of the sailors;" "I hope God will take care of the poor sailors;" "I wonder if any poor sailors were drowned last night—I hope they had repented first, if they were." In hard seasons they thought of the needy;—"We must try and do something for the poor:"—"How many would be glad of this." In wintry weather little David repeatedly lisped, in a pensive tone, as soon as his eyes were open in the morning,

"When the north winds do blow,
What will poor robin do,
To keep himself warm from the snow?"

This tender and sympathizing disposition is common, and graceful, and easily encouraged in young children; and if grafted upon spiritual principle,

and harmonizing with other parts of the spiritual character, may be deemed sanctified, and be called "Gentleness." The dread of "sentimentalism" or false sensibility often deters parents from cultivating this essential part of Christian character. It is true that the inferior animals were given to man for his use; it is true that David was strengthened by God to kill the lion and bear which robbed his flock, and that St. Paul shook off into the fire the viper which had fastened on his hand. But these and other Scripture truths do not warrant our taking away life for amusement, or without necessity; and the principles of the Word of God require tenderness of manner and of feeling, even while we are lawfully executing on our irrational fellow-creatures the sentence of death which, we should not forget, came upon them through man's sin, and not their own. He cannot be a good man who is not merciful, and a merciful man regardeth the life even of a beast.^b By the judicious cultivation of sympathy in children, and by teaching them mercy in sparing life, or in diminishing suffering where it is right to kill, we do much towards preventing that cold, hard-hearted want of feeling, which is often seen, and too often excused, in the actions or the manner of children towards parents, relatives, and servants.

The following hymns of their own selecting, were frequently repeated by the brothers:—

" Sweet it is to see a child,
Tender, merciful and mild;
Ever ready to perform,
Acts of kindness to a worm.

^b Prov. xi. 17. & xii. 10. 2 Sam. xxii. 28. Matt. v. 7.

God is love, and never can
 Love or bless a cruel man ;
 And the merciless in mind,
 Shall themselves no mercy find."

" In a modest humble mind,
 God himself will take delight ;
 But the proud and haughty find,
 They are hateful in his sight.

Jesus Christ was meek and mild,
 And no angry thoughts allowed ;
 O then shall a sinful child,
 Dare to be perverse and proud.

This indeed should never be :
 Lord forbid it we entreat ;—
 Grant we all may learn of thee
 That humility is sweet.

One of the fruits of the Spirit enumerated by St. Paul, is " Goodness ;" which seems to mean not only benevolence but probity, or the opposite of whatever is false, unsound, or falacious; and to this latter sense it will be restricted under the present head. In the origin of our language, good is the same word with *God*, meaning that which is like God : and God is " Truth" as well as " Love." Sin, which he hates, is in Scripture sometimes called by the general name of a lie : the devil who " sinneth from the beginning," and is God's great enemy, is called, " the father of lies ;" and a symbol used to describe the original estrangement of the wicked from God, is that " they go astray as soon as they be born, speaking lies." ^c The Holy Spirit is the " very God of truth," and bestows on his people " the girdle of truth," to bind around them,

"the whole armour of God," The "pure in heart," who "shall see God," are those who have that "truth in the inward parts" which God requires. The Christian's rejoicing comes from the testimony of his conscience, that all his habits, conduct and conversation, are "in simplicity and godly sincerity;" that he has a single eye to God's glory and man's welfare; and although deeply conscious of his own unworthiness, is yet ready to unfold all his motives and desires to the eye of God.^d The dumb may be guilty of a lie, and the deaf may be deceived by one; for "a lie is that which is intended to deceive," and includes all cunning and trick, all doubleness and equivocation; and such as really hate falsehood, will shrink from these also. In a still more extended sense, "a lie" includes all vanity, shewy pretence, or empty frivolity, which are a kind of untruth, and may be found so alluded to in the Word of God,

The two brothers were "children that would not lie;" they "feared a lie," and "in their spirit there was no guile." A saying often in their mouths was, "That would be doing a lie," or, "making a lie;" or, "You know whoever maketh a lie shall not get into heaven." There was about them nothing of "display," nor "affectation" at effect;" which not only shew pride, but the character is unsound, or at least those habits were formed. Abner asked, "Dear Mamma, do you think this as well as I can?" not

^d Cor. 13.

praise as conscientiously anxious to be sure that he had done his best. Conscientious, indeed, in all their little ways, they were scrupulous in keeping their word, even to the letter ; and have been seen weeping at loss or injury which they expected from fulfilling a promise, yet without shewing and hesitation about keeping it. They were guileless and artless, simple and true. In David there had never been noticed even the appearance of concealment. In Abner, something like that first step towards guile had been once or twice suspected or noticed, and punished ; but for at least the last six months of his life, not a trace of any thing like it was ever perceived. Truth was written on their open foreheads ; their frank and unembarrassed eye was transparent with it ; and as friends have said, " One felt as if one could see through and through them." It was impossible to suspect that which came from their fearless countenances ; and the idea of being doubted, seemed never to cross their minds. Once, when David was charged by a servant, who mistook his meaning, with having spoken impertinently to her, Abner said, " David did not say so,—when Mamma comes, I will tell her the truth and she will believe it." Abner was once sent to a friend's house with a charge not to wait. Having delivered his message, he declined every invitation to stay with his playfellows, resisted attempts purposely made to try the strength of his principles, and was urgent and even troublesome to be gone as soon as possible, answering every solicitation with, " Not to-day, for I pro-

mised Mamma I would not to stay :—I would not be
 in such a hurry, only I promised." The only
 remembered instance in David's life, that to a
 stranger could bear the semblance of untruth, was
 felt by those who knew him to be a simple effort of
 address and management, which we punished as
 self-willed and irreverent, but could not charge
 with untruth. Once when wishing to amuse him-
 self in a way which he knew his nurse would not
 allow, he said, "Nurse you go say your prayers ;"
 and when she asked why, laughingly told what he
 wanted to do, when her back should be turned.
 We had confidence that they would always be the
 same out of our sight, as in our view, excepting,
 of course the natural consequences of our eye not
 being over them, to check their overflowing spirits ;
 and they were the first to tell us, if their conscience
 told them they had done wrong in our absence.
 It is a lamentable token of a child's state of
 character, and requires decided and resolute mea-
 sures, when he is found to be materially different
 amongst servants or playmates, from what he is in
 his parent's sight.

Truth was a chief quality in their estimation.
 They seemed to have a greater horror for Gehazi
 than for almost any other Old Testament sinner,
 and often wondered until more fully instructed in
 the corruptions of human nature, why one
 called holy, as Abraham and Isaac, should
 lie. A book seemed only a book, not accord-
 ing to its truth ; for truth was the only
 true ? Is it *all* true ?

if answered, "No," they immediately said, "O then I don't want it—I don't wish to read it." A friend had sent Abner one of the annuals for young people, containing fictitious moral tales with prints on fancy-coloured paper, and in shewy binding. As he only looked once at it, and quietly put it on his shelf, he was asked the reason some days afterwards, and said, "It was very kind of — to give it me, but I don't think its a nice book; its very pretty, but it does not seem true. I'm afraid it is full of vanity, and has not the fear of God in it." He never looked in it again, and though sometimes asked to do so, always seemed to revolt from it; and many months afterwards, just before his illness, he said, "Please, Mamma, put that gay book away for me somewhere. I don't like to see it among my other books." He was told to keep it for the sake of the kind friend who gave it, though it was unworthy for its own sake. We gave him in July, 1833, "The Boys' Week Day Book," a work published by the Religious Tract Society, and highly spoken of. It was put into his hands with a caution, that we had not examined it, and did not know its merits; and he soon brought it back, and wished it to be changed, for he "had looked through it, and thought it was not a nice book."—"It speaks about God," he said, "but it has idle things in it, and I don't think there is much in it to teach people. The child's estimate was not wrong; for it was a *book* calculated to lower, rather than raise, the *tone* of his religion and general information. To

the Bible they always turned with joy and comfort, and even David, though unable to read it, used to say, "It's all true, Papa. There's no mistake in the Bible—God's book has no vanity in it."

It was our anxious endeavour to diffuse the like truth over their general habits and amusements, by checking reveries and what is called *castle-building*; by discouraging *fancy* games, *make-believe* plays, or those various kinds of *pretending*, which sow the seeds of untruth in the character, deduce pleasure from what is unreal, and thus promote the growth of falsehood. Thus, to use a toy for a purpose not intended, or to give fictitious names to playthings, was forbidden. Not that ingenious attempts to imitate mechanically were discouraged, any more than to copy by drawings. Whenever the amusement comes from the skill or contrivance the diligence or activity required, there seems to be truth in that game; but when the pleasure consists in the excitement caused by the *fancying*—that is, the fiction,—it is not easy to see wherein such an amusement differs, in principle, from the novel or romance of more mature *vanity-hunters*. Surely many of our common toys injure children's minds; and the abuse of others, which in themselves are harmless, or even advantageous, fosters untruth and pride, and gives a taste for vanity and frivolity. Perhaps any occupation which has no definite improving end in view, but is merely the careless, giddy, or selfish suggestion of the moment, will prove like the "sowing of sin," and should be checked. Who can tell how many a soul, as

“ Jesus, Lord, we look to thee,
 Meek and humble may we be,
 Pride and anger put away,
 Love thee dearer day by day.

May we hate a lying tongue,
 Never seek another's wrong ;
 From all paths of fraud abstain,
 Leading to eternal pain.

Teach us for our friends to pray ;
 And our parents to obey ;
 Richest blessings from above,
 Give them for their tender love.

May we find the sweets of prayer,
 Sweeter than our pastimes are ;
 Love the Sabbath and the place,
 Where we learn to seek thy face,

Cleanse our heart our sins forgive,
 Form us new that we may live ,
 Live to love thee, live to rise,
 To thy temple in the skies.”

“ Temperance” is one of the fruits of the Spirit, and the servant of the Lord is called to be, and in proportion as grace dwells in his heart, is found to be temperate, sober-minded, and moderate, in the use of the blessings vouchsafed to man upon earth. God's people of old, in escaping from the land of bondage, were required to use such urgent haste, that they might not wait for their usual comforts, —not even till their “ dough was leavened.” But once set free, and proceeding on their journey to the land of promise, their Heavenly Father, in providing them with a “ light food” suitable for travellers, vouchsafed to make it also pleasant to the palate, in taste “ like wafers made with honey ;” yet notwithstanding they were not permitted to encumber themselves, by gathering more than was

needed for their "daily bread." So it is with the Christian, escaping from the world, and travelling to heaven. Like a wayfaring man, he is not required to refuse the comforts offered him by the wayside, except so far as the enjoyment of them would impede him on his journey heavenwards; for he can refresh himself at the inn, while yet his heart is full of home; and may enjoy the beauties of the scenery as he passes, while yet gladly looking forward to the better land of inheritance which awaits his journey's end.

We have no reason to think that "Temperance," as a gift of grace, was wanting in the two boys. Fond, like all children, of what pleased the palate, their appetites were nevertheless under their controul, and they willingly abstained from what they were told would be injurious. We had no fear in leaving the most favourite delicacies within their reach; and when, as sometimes happened, it was necessary to debar them from fruit, they might safely be trusted in the garden. When very young indeed, David could sometimes hardly resist the temptation of a gooseberry, as he ran along the walks, saying, "Me sure just one won't make me ill;" though he never tried to conceal his self-willed deed. Abner's health needed the hard habit of abstemiousness, which he acquired, not allowing himself to wish for more than was thought right for him to have, even when it was in his own option. Even David had become willing, in his latter months, to take medicine however nauseous and wondered if he saw any one make a difficult

it, never failing to make some remark. Every parent knows how invaluable such a habit is in sickness. If David happened to cut his finger, he would say, looking at it, "O, it not much—it soon be better;" and would ask, "Please put *Riga Balsam* on it;" disregarding the poignant smart of such stimulants, and saying, "It only 'marts a little—can't make it well except it 'marts,—it soon be better." They reprov'd in others, and checked in themselves, greediness or daintiness in regard of the kind of food or the manner of eating. David, however, though he always had some merry remark for others on these points, needed occasionally a reproof himself; as for instance, when he would say, laughingly, "No, thank you, nothing more, for fear me put nice taste out of my mouth;" or, "Me hungry for nice to-day,—me not hungry for hungry." Abner, before he was three years old, if his infant sister were crying for any sweetmeat which he had in his hand, would share it with her, and then put his own share in his mouth, saying, "I think I better make haste and put it out of the way of temptation." If either of the children disliked what was offered him, the other would say, and generally with immediate effect, "How many poor would be glad of that which you refuse;" and David often said, "Many poor children better than me would be thankful for this, and yet me don't like it."

But temperance concerns not food only. The children, exercising the principle of moderation even in their plays, seldom pursued a pleasure to

satiety. Nothing could exceed Abner's ardour for history; yet, having been told not to tire himself, he would spontaneously cease from his books before he was fatigued. Once on the day before some anticipated pleasure, one of the children said, "I can't help thinking of what it says, 'Boast not thyself of to-morrow, for thou knowest not what a day may bring forth:'" so I won't boast of what pleasure I shall have to-morrow, in case I should be disappointed." A frequent question with them was, "Of what use is this?" and their estimate of any thing rose or fell, according to the use they could see in it; even David said, "It no use—me don't wish to have it." Their little stores contained only what they designed for some use; and the collections made in their walks were closely examined when they got home, that they might throw away what was "useless." Doubtless their habits of temperance contributed, in no small degree, to heighten the enjoyment which every thing afforded them.

They were enemies to waste, and ever ready to reprove it on Scripture grounds. When Abner has been carelessly brushing crumbs about, David has said, "Abby, Jesus Christ told us, 'Gather up the fragments that nothing be lost.'" To the servants he would say, "Pick up that great crumb, it going to be lost, when Jesus said, 'Let nothing be lost.'" Both the brother and sister, in a similar way, when they observed any thing about to be lost, saying, "It is going to be lost, must not waste it."

Little appears perhaps in these anecdotes beyond habits which repeated admonitions might be expected to produce. But is it always that these produce their proper effects? When therefore we find behaviour and sayings such as the above, accompanied by breathings after heaven, and coming from minds whose spirituality and faith are distinctly marked; we have reason to hope that they are allied to that spirit, which "sets its affections on things above, not on things on the earth;" or says, in the words of one of their own hymns—

"What thou shalt to-day provide,
Let me as a child receive,
What to-morrow may betide,
Calmly to thy wisdom leave.

O what grace that Christ should care,
Thus for our poor helpless race,
All our burdens kindly bear,
Clasp us in his kind embrace.

Let me then on thee rely,
While my heart to thee I give;
Happy, when I come to die,
Happier still with thee to live."

Temperance has also regard to the garments which we wear, and we found little difficulty in keeping down in the children the pride of dress. Abner seemed to turn in disgust from what was showy, and to observe with pain what he thought contrary to plainness, often saying, "I should not like so and so, it would be so gay." David was delighted with new clothes for a little while, but would soon make such remarks as these, "If Adam had not sinned, we should not have needed new clothes. I wonder how we should be warm; I dare say God would make us be warm some other way."

When four years old, he was much interested in seeing sheep-shearing, and used often to refer to it thus: "The poor sheep had my frock on his back long ago: it kept poor sheep warm, and now it keeps me warm." When wearing some favourite frock, he might be heard singing with great glee,

"The tulip and the butterfly,
Appear in gayer coats than I,
Let me be dressed fine as I will,
Plants, flies, and worms excel me still."

As dress has a considerable effect upon the minds of children, the subject is one of importance in their nurture, and surely we should be very cautious, lest for our own gratification, or theirs, we injure their best interests by dressing them in such a way as fosters pride, and thus grieves the Holy Spirit, and perhaps, quenches his work in their little souls. Clothing is a memorial of "man's shameful fall;" but the "god of this world," who delights to make mankind "glory in their shame," is ever leading them to view clothing as their highest pride. Although the subject of dress is confessedly one of difficulty, yet, doubtless, the Scripture contains principles on which to form our opinion of it: care however is needful, lest we adopt as Scriptural any opinions respecting dress which, though common, are not warranted by Scripture. "Food and raiment" are the essential wants of human life; but as God, instead of confining his gifts of food to bare necessities, has caused nature to pour forth fruits for gratification also; so neither has he restricted his gifts for raiment

bare supply of what is indispensable. He himself, at the first, clothed man with "coats of skins," whether from lambs sacrificed, or from other animals, we are not told. And as man might destroy the wild beasts which molested him, doubtless he was free to follow the example so set before him, and clothe himself in the skins of such animals as had been killed. No clothing can excel in beauty the spoils of wild beasts, of which even now are made the choicest robes of the great. Why were the beasts arrayed in beauty, and man authorized to use their skins, if wearing beautiful garments be in itself evil? Is it in itself more sinful to weave into clothing the thread of the silk worm, than the wool of sheep, or the down of cotton? Is it wrong to use nature's dyes in colouring cloth, or adorning it with figures: and not wrong to wear the richly-coloured, gracefully figured skins of the leopard and tiger? If it be the will of God,—which however his Word does not declare it to be,—that clothing shall not go beyond the essentials of warmth, decency, and cleanliness, then we should wear only the coarsest fabric, of such materials as each country affords for its own inhabitants: and avoid, as sinful luxury, the slightest attention to shape, colour, or ornament. And to this point, for it is the only fixed one in the scale, must the argument at last come, if the allowable degree of adorning is to be estimated according to such varying and arbitrary standards as each thinks himself at liberty to adopt. Scripture seems to be far from declaring it

sinful, in itself, to add ornament to essential. The contrary rather is implied; for instance, in many passages emblematical of spiritual excellencies. Thus, the Church, both the visible and the spiritual, under the figure of a queen, is said to be arrayed by God himself in clothing of wrought gold and raiment of needle work, clothed "with brodered work, girt about with fine linen, covered with silk," "decked with ornaments and jewels;" and is called to "awake, and put on her beautiful garments." "Arrayed in fine linen clean and white," she cometh "down from God out of heaven, prepared as a bride adorned for her husband." The Redeemer, not to mention his "white and glistening raiment" at his transfiguration, is described as "glorious in his apparel;" as having "garments white as snow" and "smelling of myrrh, aloes, and cassia;" "with a golden girdle, and on his head many crowns." That the mystical Babylon, arrogated to herself the dress of God's true Church shews her wickedness, but not the evil of that dress.¹ The redeemed receive "a fair mitre, are clothed in white robes, with palms in their hands," and have crowns of gold, and "golden vials full of odours."²

The arrangements of Providence are such, & there always were and always will be different *res* of society, each having its advantages by its peculiar trials and temptations: the high are intrinsically better than

¹ Psa. xlv.; Eze. xvi. 10, 11, 12; Isa. lili. 1.

² Isa. lxiii. 1; Psa. xlv. 7; Dan. vii. 9; Rev.

i Rev. xvii. 4. j Zech. iii. 5; Rev. iv. 4.

the low less esteemed of God than the high, for with him there is no respect of persons; but the difference is in the duties which God has allotted to each order, in furtherance of his gracious designs respecting his everlasting church.* Each is to do his duty in that state of life unto which it has pleased God to call him; and the several orders will have to answer for their conduct towards each other; nor will it excuse any of us for neglecting *our* duty, that others have neglected theirs towards us.† Of the various orders, raiment

* A friend has often mentioned the remark of a poor and pious man to her—that he had once been accustomed to repine, because he could do nothing for God's true church, until he recollected, that in building even the greatest house, the heart of the walls was filled up with small stones and chippings, which were necessary to their strength and safety. He had ever since been contented; for though not an outside stone whose use was evident to all, he might nevertheless be one of the *fillings*, and known and acknowledged by the master builder who had been pleased to put him to this use.

† One of the melancholy errors of the present day is, that true religion levels all distinctions of rank and age among mankind. This fallacy is chiefly met with beyond the pale of our church; yet amongst some from whom “better things, and things that accompany salvation,” might be expected. The natural result of such an error is a still more downward step,—that religion unfits men for submission to their fellow-men; nay, perhaps, that it absolves them from duties involving sub-

And from some, a still more debased opinion
ward,—that in the day when “the kingdoms of
shall become the kingdoms of our Lord, and

has always been one distinguishing badge, nor does Scripture censure this secondary use of clothing. Its importance is seen in this, that whenever a nation has become demoralized, from the days of heathen Rome to the days of infidel France in its

of his Christ," there will be "no good servants and no obedient children," because the universal spread of true religion will make every one decline submitting to another. Ideas grounded on Korah's postulate, "Ye take too much upon you, seeing all the congregation are holy every one of them," are not new in the history of the world, nor in the Christian church; and in 1534 were found revived among the atrocious anabaptists of Munster. The folly of such principles might make them unworthy of notice, did we not see them silently but fearfully operating around. They emanate from "that spirit which takes the yoke of God and man, puts it on the ground, and stamps upon it." The principle, "Who is Lord over us?" was a seed first sown by Satan in the garden of Eden, and its shoots have ever since reared themselves from time to time, and continue to do so, more or less luxuriantly, at different points throughout society. How evident in our own days and in our own land are its workings, in that increasing contempt poured, in opinion, conduct, and manner, ostensibly upon man's, but really upon God's yoke. How greatly are the following of his precepts disregarded:—

"Let every soul be subject to the higher powers, for the powers that be are ordained of God."

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling."

"Cursed be he that setteth light by his father mother."

"Thou shalt honour the face of the old thy God."

first revolution, one sign of the evil has been the disappearance of the distinctions of dress. The high in office or rank have needlessly disregarded their suitable distinctions, and the various orders downwards, have assumed a style of dress above what was usual in their station. That this secondary use of dress has been abused by pride, is no proof that it is in itself wrong. We do not find it declared in Scripture to be sinful. Kings and nobles are not blamed for wearing crowns, or robes, or rich apparel. The man who assumed the camel's hair garment of the prophet is spoken of as a deceiver.^k The various orders of the priesthood in Israel had appropriate raiment allotted to them, and the dress which God, by a revelation of its minutest details, appointed for the chief minister of religion, was one of dazzling and unparalleled magnificence.^l Neither does Scripture seem to declare sinful in ordinary life, the customary additions to what is essential. Our Saviour, in pointing out the lilies as clothed by God with inimitable splendour, did not thence warn his disciples against beauty of raiment, but against pride, and anxious care on the subject. He shewed, that if pride should array itself like, "Solomon in all his glory," it would still be surpassed by the grass which withers in a day. And he said, "Wherefore, if God *so* clothe the grass of the field,—shall *he* not much more clothe you?" "Therefore, *no thought, saying,*" "wherewithal shall we *othed,*" "but seek ye first the kingdom of

^k Zech. xiii. 4.

^l Exod. xxxix.

God and his righteousness."^m It is said, "Let thy garments be always white, and let thy head lack no ointment," yet be diligent while the day of grace lasts, "since there is no work in the grave, whither thou goest."ⁿ The matron who excelled all the "daughters that had done virtuously," "made herself coverings of tapestry;" "her clothing was silk and purple," and she "made fine linen and sold it."^o It is said, "Doth not even nature herself teach you," that "if a woman have long hair it is a glory to her, for it is given her for a covering:"^p not to be cut off, but arranged in some modest and suitable way. Lydia, whose heart the Lord opened, and in whose house the apostles abode at Philippi, "was a seller of purple," "which worshipped God."^q The Saviour's coat was without seam, woven from the top throughout," and whatever might be its peculiar attraction, the Roman soldiers cast lots for it, rather than spoil it by dividing. In short, it does not appear, as has been sometimes assumed, that beauty and ornament of apparel are forbidden as in themselves sinful nor that any precise standard is fixed of the allowable degree of them. Such a standard, indeed, is impossible: it has been tried in vain by human laws. The attempt made by the "Society of Friends" to fix such a one, has also failed: for they cannot say that the gradations amongst themselves are not distinguishable by dress; by the fineness or expensiveness of the material, though more obvious differences be

m Matt. vi. 28, 33. n Eccles. ix. 8, 10. o Prov. xxxi.
p 1 Cor. xi. 15. q Acts xvi. 14, 15.

laid aside ; neither can they say that pride of dress has no existence amongst them.

But although these things be true, and although it be well not to entangle the subject by calling that sinful which Scripture does not forbid ; yet, looking at what it does forbid, we cannot but see how fearfully different from its standard are the style and habits of dress now common. Passing over its implied censures against "gay clothing,"^r its direct injunctions are these ; "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart." Let "women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broidered hair, or gold, or pearls, or costly array ; but with good works."^s We are, in these passages, forbidden to make dress our adorning, because God's people should wish to be estimated, according to the state of their "hidden man of the heart." Counting good works our proper ornaments,^t we are to clothe ourselves in modest apparel ; and our own thoughts, and the eyes of those around, are to be drawn towards our character and conduct, not towards our raiment. Thus the propriety of our dress seems greatly to depend upon the motives by which we regulate it, the influence it is likely to have on our minds, and the effect we may reasonably expect it to produce on our neighbours. We transgress against the Scripture standard,

^r *Isaiah* iii. 16—24. *Jer.* iv. 30. *Luke* vii. 25. *James* ii. 3.
^s *1 Peter* iii. 3. *1 Tim.* ii. 9. ^t *Matt.* v. 16.

in the style or particulars of our dress are designed, or even without our intending, are naturally calculated, to attract the eye, win admiration, or gratify our taste for display, our pride of person and station. And how searching is the test afforded by such a standard ; for it applies alike to all ranks and orders of society : and while it interferes not with the customary distinctions of stations, still refuses to be satisfied with such abstinence from adorning, as gratifies the self-righteousness of many a religionist. It judges the rags of the heathen devotee, and the coarse garb of the monk, as well as the gaudy shew of fashion, and the aspiring finery of the lower orders. It censures our anxiety not to dress the least below our station ; our readiness to rise above, our eagerness to stand first in it. It will not admit the common excuse for shewy articles, that they are not "costly." It condemns our almost universal fondness for display, our complacency with any supposed elegance in our dress ; our restless pursuit of ever-changing fashions. How do we forget its spirit, while we allow our children to view their dress as a mark of higher rank, or a cause why they should be respected and admired. That we warn them against such feelings will be of no excuse, if our studied attention to the style of their clothes naturally makes them connect that dress with ideas of superiority, or of self-esteem ; for how injurious must all this be to the welfare of their souls ! Should we not rather accustom them to view clothing as a gracious provision for warmth, decency, and comfort ; which

though regulated as is meet, according to their parent's station, neither proves them to be better than others, nor entitles them to be admired? Should we not check their natural love of display, by a uniform style of dressing them, except, perhaps, a little change in token of respect for the sabbath? Habitual neatness and propriety of dress is a duty; and as slovenliness in our usual clothing is opposed to the spirit of Scripture, so also seems to be a habit of changing our ordinary dress for "gay clothing," on set occasions of display. In style, our dress ought, perhaps, to be such as is usual and suitable in our station, with just that degree of attention to appearance which will make it be unnoticed amongst our equals. Extreme plainness, from its singularity, looks as if we coveted notice; and an evident endeavour to keep up with every fashion, proves us to be ashamed of the Cross. The Christian must indeed seek to "have a good report of them that are without," in whatever does not distinctly involve the offence of the cross. But in his dress, as in every thing else, he must be known as "not walking in the vanity of his mind," "according to the course of this world;" and should be characterized by simplicity of apparel, amid the universal extravagance and display which is around him.

But besides those fruits of the Spirit already considered, "Faith" also is stated as one; yet we need not restrict the meaning of the word to fidelity, because found in a list comprising many *features* of outward holiness. Like joy and peace,

two other graces in that list, it may mean the inward feeling between the soul and God, and like them it also includes the natural results of that feeling, in our conduct towards our neighbour. In both senses faith is a fruit of the Spirit. Earliest of the Spiritual gifts to us, it grows at the root of all the plants which our "Heavenly Father plants" in the soul; it entwines the whole together, imparting to them strength and unity, and overtops them all, until it disappears in heaven. Faith is the substance or foundation of things hoped for, the evidence of things not seen. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And even that first degree of faith, the basis of religion, and of which none who have any religion are destitute, is the gift of God; for, "no man can say that Jesus is the Lord, but by the Holy Ghost." The mark of the ungodly is, that they are "children in whom is no faith;" and the characteristic of the saints is, that they have "obtained like precious faith." And as there is a nominal or a general faith which cannot save, because it is "dead;" so there is a real and active faith, by which we become the children of God and are justified; and this is faith "toward the Lord Jesus Christ." And if a general faith is the gift of God, much more is that which is living saving: its "author and finisher" is God, nor does our connection with it end when we are justified. For, as at first "by faith

be expected that infants so young could understand faith systematically, yet it was evident that "faith towards the Lord Jesus Christ" dwelt efficiently in their hearts. They both had much reverence towards Him, and Abner used, of his own accord, to vary some expressions in his hymns which he thought not sufficiently reverential; thus—"Forgive my follies, dearest Lord," he would change to "gracious Lord." David once asked, "What does it mean to believe on Jesus Christ? I don't know what it means Papa?" It was explained—to trust in him, that he would save you, and would ask God to pardon and love you, and be friends with you, and send the Holy Ghost to make your heart new. He said, "I wish I could believe on him—I will pray to him to make me believe on him.—Will he hear me?" He used to say, "*Jesa* Christ loves us—I sure he does—'*cause* he died on the cross for us." The morning he was taken ill, he suddenly and without there being any conversation to lead his thoughts to it, jumped up from his playthings, and joyously climbed on my knee, as he used to do when much interested, and with his arms around my neck, said, "I love *Jesa* Christ—*Jesa* Christ loves me." We often noticed with surprise, that he hardly seemed to know God except in Christ Jesus. Thus in giving his little note from an Old Testament chapter, he always substituted "Jesus," for "God," and if corrected, would answer, but "Jesus is God, Papa; so he used often to say, "Jesus made that tree—Jesus made the sky," as if he considered the words God and Jesus syno-

nymous. And his brother has, when necessary, come to his defence, and spoke to this effect; "But, Papa, it says in the Bible, 'the world was made by him, and without him was not any thing made that *was* made.'" The first of the following hymns was a favourite with David, the latter with Abner.

" See the kind shepherd Jesus stands,
With all-engaging charms,
Hark how he calls the tender lambs,
And folds them in his arms.

Permit them to approach he cries,
Nor scorn their humble name,
For 'twas to bless such souls as these,
The Lord of angels came.

He'll lead us to the heavenly streams,
Where living waters flow,
He'll guide us to the fruitful fields,
Where trees of knowledge grow.

The feeblest lamb amidst the flock,
Shall be his shepherd's care,
While folded in the Saviour's arms,
We're safe from every snare."

" Lord Jesus, let an infant claim,
The favour to address thy name,
Thou wast so meek that babes might be
Encouraged to draw near thee.

My gracious Saviour, I believe
Thou canst a little child receive;
Thy tender love for us is free,
And why not love poor sinful me?

Thus to a child, dear Lord impart
A penitent believing heart;
Oh, cleanse me by thy precious blood,
And fill me with the love of God.

Though oft I sin, yet save me still,
 And make me love thy sacred will;
 Each day prepare me by thy grace,
 To meet thee and behold thy face."

The favourite hymns of the children are of considerable value in estimating their characters, for they were free to select which they pleased. The two elder were expected to learn a verse of a hymn, and one or two texts every day, though they often learned much more. David not being able to read, was taught fewer hymns; and indeed, most of those which he knew had been learned by him while at play. Sometimes he would say, "Do brother," or "Do Mamma, teach me that hymn—it such a sweet one—me want to learn it." But generally, when he heard his brother or sister learning a hymn which pleased him, he would listen in silence, and without leaving off his play, would surprise us by repeating it, unasked, almost as soon as themselves. Thus, with the hymn, which was, perhaps, his greatest favourite; he one day said at play, "Sister I said, '*As the winged arrow flies,*' to-day at my prayers." She answered, "Why, you have never learned it;" he said, "Ah, but me said it to-day, though, without missing one word, '*cause me heard you and brother say it—now I will say it to you Sister, if you like,*'—and he did so. Thus, both with David and Abner, the hymns which they learned afforded us a key to the state of their feelings. Besides his hymns, Abner knew by heart the first twenty or thirty, and also the cxixth prose Psalms, as well as many passages in the New Testament, and many hundred single texts. In reading or re-

peating he might be said to "read the meaning;" for the sense was distinctly brought out by his tone and expression, and seemed also so impressed on himself, that it soon became part of the stock of his mind. He was especially fond of the Psalms. David, besides his hymns and many separate texts, used to repeat part of the tenth, and the first eighteen verses of the xivth chapters of St. John's Gospel. This last was pre-eminently "David's chapter," and is so identified with him in our minds, that his image will probably always rise in view when we read or hear it. For many months he recited those verses once or oftener every day. He would come and ask, "May I say my chapter to you;" would repeat it in his crib long before daylight, whisper it to himself at his play, and seemed to receive never-failing pleasure from it. And it was done in such a manner;—every sentiment of it came from him as if original, with a look and emphasis, which shewed that he had made it his own, and that his whole soul was in what he was uttering. His artless tone of simplicity, and earnest stress, in asking the question, "How *can* we know the way?"—and in giving the answer, "*I* am the way, the truth, and the life;"—and in repeating with a shake of his head the promise, "If ye shall ask *any thing* in my name I will do it for you," used to thrill through us. His manner came like a commentary, and seemed to put all doubt out of the question; and we often felt that we never had heard, or do we expect to hear, the chapter repeated.

The two following hymns (*See Children's Friend, April, 1829,*) had by frequent repetition become perhaps indelibly engraved on their minds, and were strikingly in unison with their habits and feelings. Abner when about four years old, and with us at a village on the coast, was attracted as soon as he entered the lodgings by a little print of the Saviour teaching children. During our stay, this print was a constant favourite ; he would study it, sit gazing on it, and teach his infant sister its meaning, and he begged to be taught these two hymns on the subject, out of one of the little books which he had with him. He used ever after among themselves to call the first, "Sister's hymn," and the second, "my own hymn." David used to lisp the first before he could articulate distinctly, and always called it "*My Welcome see ;*" and the second he generally repeated with his hands clasped earnestly :—

" Jesus with an eye of love,
 Marks little children from above ;
 And when on earth for them he bled,
 He took them in his arms and said,
 Little children come to me,
 And a Saviour's welcome see ;
 If you love me you shall share
 While you live my tenderest care :
 And in death shall mount above,
 Where your angels live in love,
 And their Father's presence view,
 For heaven is formed of such as you,"

" Jesus to little children says,
 Those who love me with heart and mind,
 I too will love—in all their days,
 Whene'er they seek me they shall find.

Thus little Samuel when a boy,
 Grew by his pious mother's side;
 And every day 'twas his employ,
 To pray that God would be his guide.

He bent his knees, he raised his eyes,
 He clasped his little hands so tight,
 And God who makes the sun to rise,
 Poured on his soul divinest light."

After the list given in the Epistle to the Galatians of the "Fruits of the Spirit," it is added, "and they that are Christ's have crucified the flesh with the affections and lusts." The indwelling of the Holy Spirit will not only cause a person to be "endued with those heavenly virtues," of which the world praises the imitations, while it hates the originals: but it will keep up in his heart a continued struggle between "the new man" and "the old man." While the "God of this world" keeps his palace in any heart, he will diffuse over it a deceitful peace. A sleeper in a boat may be hurrying towards a cataract, and gliding silently down the rapid, will know neither his danger nor the power of the stream; but if he be awakened and sees the danger, his former peace is instantly gone, and the ceaseless struggles he must make to escape, teach him those difficulties of which before he knew nothing. So, when God "puts a new spirit," a new principle into any heart, the old death-like peace is gone; the sinner learns his danger, and finds out by the resistance required, the power of the corrupt nature, of which ¹ he knew but little. Therefore, they that

be Christ's must first count "whether they be able with ten thousand, to meet" their "ghostly enemy," who cometh against them with twenty thousand;" and finding, as they soon will, that it would be a hopeless struggle, they must, and they will, seek help from one that is "stronger than he;" nor will they seek in vain. We read, "if any man have not the Spirit of Christ he is none of his." And a heart, changed by receiving the Spirit of Christ, quickly learns, from a sense of its own helplessness, to come through Christ to the throne of grace, not only that it may obtain mercy, but also that it may "find grace to help in every time of need." Those times of need will be many; for the old nature, though crucified so as never again to be master, will yet continue to struggle as long as the soul continues united to the body.

We cannot expect to know much of this struggle in young children except by witnessing its effects; but these will be often such as to satisfy us that they have received another spirit different from that which is in the world, even, "the spirit which is of God." The assaults of Satan, and the struggles of indwelling sin, are of such a nature, that children can seldom be distinctly aware of what is going on in them, and therefore seldom able to describe it in words. The two brothers were of course taught, and we also found, had learned, that of themselves they were powerless and helpless against their own evil hearts. They also knew *that* God the Holy Ghost was ever ready to give

them strength to resist ; and that if they wished to do so, the very wish which he had so put within them, was a token of his good will. An inward warfare was visible, by their endeavours to overcome natural propensities, "because they were wrong," by the workings of conscience, by their repentings, and by the glimpses which their remarks afforded, that such a struggle was going on within.

Though active, busy, and averse to indolence, yet idleness, or a loitering heedless way of playing or working, was one of their greatest temptations ; and whenever we saw them yield to it, we knew that "Satan had got an advantage over them," and that sorrow was at hand. It seemed, indeed, as if this were his chief door of access to their hearts. He has an avenue by which he approaches every soul, a besetting sin with which to tempt, and on which a double guard is needful. Warned against, and punished for, indulging this their besetting sin, the two boys strove hard against it ; and, by watching themselves, gradually acquired much self-controul, and were able to keep it under for weeks together. Abner would often say, "Dear Mamma, have I been a good boy ?—have I done right ? I would not play idly to-day ; when I was tempted I thought how wrong it was, and I hope I have not been idle all day." A few days before their illness, the two brothers were with a young friend who was not circumspect in talk or manner. Abner tried to amuse his play-fellow with innocent, useful play, but not succeeding,

kept aloof, steadily resisting the temptation to join in what was rude, idle, or mischievous; whispering to his little brother, "Mind, Papa and Mamma bid us never play rudely,—don't listen to the naughty words—don't *hear* them, David." Self-will was also a sore temptation to both the boys, and a frequent source of sorrow. David, though fond of his own will, was generally submissive and careful to obey; but punishment was repeatedly needed by his elder brother to check his self-will. Willing to bow to authority, he was often apt to disregard, rather than wilfully disobey, what was not spoken in an authoritative manner; and his exuberant spirits needed at such times continual controul. After the excitement was over, he was always melted into tears at the thought of his fault. These remarks however have little to do with their character during their last few months; for, by long struggling against disobedience and neglect, they became at length sweetly submissive, and their disobediences were mere forgetfulness. Often did Abner say unasked, and with the large tear standing in his eye, "Dear Mamma, am I trying to break myself of self-will and negligence? Do you think I am? I hope I shall be able." He spoke this the night before he was taken ill. If he were tempted to laugh at what was wrong, he used guilelessly to say, "I know I'm naughty to laugh at sin, but I cannot help laughing at this, Mamma," and afterwards would express his sorrow for his levity. The night before David was taken 'll some young friends having called with a little

dog, David who was very restless and playful, on being reprov'd, artlessly said, "Mamma, a little dog is a new thing to me, I not used to it;" and immediately after, when he went to his room, said "Mamma, when we say our prayers, does not God put his Holy Spirit in our hearts?"

They generally seemed "in the fear of the Lord all the day long," with their little consciences always at work; and ready, unasked, with a reason for what they did:—"I did not do so, Mamma, because it was wrong," or "because I was bid not," or "because God's book says we should not"—"I wished to do so because it was right," A common answer of David's was, "Me don't know, so me *can't* tell you;" or "Me must not tell what not true." It appeared as if almost every thing they did, involved principle in their minds, and was done for conscience's sake. When not above eighteen months old, Abner was permitted to go into the dining room when the cloth was laid, on condition of not touching any thing, and he might be seen alone in the room going round the table on tiptoe, looking at many things which he longed to touch, but keeping his little hands clasped behind him lest he should be tempted to forget the condition of his coming in. And we often noticed a like care in David, voluntary to withdraw from temptation, when afraid it might prove too strong. Abner never hesitated to ask a blessing in his usual way before meals even amongst entire strangers. Sometimes he would say, "May I ask a blessing?"—and if

conversation were going on, after waiting a few moments, he has closed his eyes, and stood at the table, and spoken it silently within himself. Once, at a distance from his parents, and surrounded by a large tea-party, including many strangers, he and his little friend went up to the table alone, and modestly but firmly repeated their usual *grace*, in their usual tone. David, when away from home, if he found that a blessing was not asked, would generally say aloud, "We can't begin dinner yet—nobody has said *their thankful*;" nor would he ever begin to eat at home without reverentially asking a blessing. Both the children reminded those whom they saw doing so, that "Jesus looked up to heaven and blessed, before he began to eat." When hardly yet eighteen months old, Abner, if ever so hungry or impatient, used when the word "*patience*" was pronounced, to say, "Oh!" drop his little hands on his lap, and clasping them, sit still and quiet.

After having done wrong, they would often run to us with guilt-struck faces, and robbed of their free, happy air, would say, "Papa, I've been a naughty boy."—"I've done so and so,"—"I was very self-willed," I did not love my sister,"—"I would not do what you bid me to do;" and if we asked what we must do, their ready answer was, "Punish me." When the tidings came through some other channel, the idea of denying never seemed to enter their minds; and if we asked "How could you do so?" they answered, "Because I minded my naughty heart," or "Because I

opened the door of my heart to Satan." We have seen David gloomy and miserable long after peace had been apparently made ; and his reason would be, " I not sorry yet." At last, running to us, he would say, " I so sorry—I sorry—O, I sorry ; and, the cloud would be gone in a moment. He often said, " I not good yet," when we were anxious to forgive his fault ; refusing to accept of pardon until his heart was softened into penitence. Thus it is too often in man's conduct towards his Heavenly Father. Conscious, perhaps, of needing forgiveness, or even comfortless through the breach between him and God, he yet refuses to lay hold of the pardon freely offered in Christ. For, until the Holy Spirit in his goodness makes us feel really grieved for the wickedness of our sin, our proud and unbelieving hearts shrink from the invitation, " Be ye reconciled to God." True faith cannot exist without genuine repentance, neither can true repentance exist without living faith following it ; for both are the work and gift of God, who grants "repentance towards God, and faith towards our Lord Jesus Christ." David often said, " Why have I got a naughty heart, Mamma ! How I wish I had no naughty heart—we shall have no naughty heart in heaven, Mamma ;—I wish God would take all my naughty heart away—I wish he would Mamma." In Abner's mind ^{the} struggle was more remarkable, and he ^{was} conscious of its existence. He often Mamma, I wish to be good, but I dor' it is, there's something naughty in

I'm tempted; and then I mind my wicked heart, and then I am naughty—and then I'm so sorry. O how I wish I was good always." Sometimes he asked, "Will God hear my prayers? Do you think he will forgive me, and give me a new heart, and take me to heaven? Do you think he will, Papa?" On one occasion he had done wrong when from home, and having been brought to right feelings by the kind punishment of the friend whose guest he was, he said at night to the strange servant, "O, nurse when will Satan be bound up, as the Bible says he will, that he may not tempt me any more?" When not above four years old, he earnestly said, after having been overtaken in a fault, "Satan came to my heart and tried to get in, and I opened the door and said, here Satan, here's a heart all ready for you—just like the wicked boys that have got no body to teach them better." As he spoke this graphic description of temptation, he spread out his hands, and suited his gesture to his words. We often thought that the determined and continued manner in which the adversary and "accuser of the brethren" assaulted these dear babes, was sufficient to mark them as God's children. Abner sometimes seemed to wonder at. He would say, "I don't *love* to be naughty;—why do I *wish* so to be naughty, Mamma?" or, "I know its naughty, Mamma, but I felt as if I must do what you told me not; and then I thought again, and then I would not do it." It struck us as a farther illustration of this subject, that while none could help admiring their intelligence and unassuming sweetness, some seemed

unable to like them as engaging children generally are liked. The *principle* of these harmless, artless brothers, was too uncompromising; and we sometimes noticed, without knowing any specific reason, a secret, perhaps unconscious, aversion towards them, once or twice almost approaching to spitefulness. We saw that the spiritually-minded seldom failed to love them.

Two often-repeated hymns are inserted as illustrative of the inward struggle which went on in their minds. Abner selected and learned the first in the autumn before he died, and begged his sister also to learn it, because "it was so very beautiful." And surely, had he known that his life was near its close, he could not have selected one more strikingly suitable. The manner in which he repeated it two days before David's illness, was remarked at the time as unusually solemn and impressive:

" How piercing is the cold,
How sharp the winds do blow;
And summer's beauty now is fled,
The fields are clothed with snow.

Though like the early spring,
I now in youth appear;
My days are ever on the wing,
My end will soon draw near.

What if I then should say,
My harvest now is past;
My summer seasons are gone by,
And death approaches fast;

My sins are not forgiven;
I am not fit to go
To dwell with the Redeemed in
O must I sink in woe?

O God thy Spirit send,
Renew my heart, I pray ;
And in the precious blood of Christ,
Wash all my sins away."

" If Jesus Christ was sent
To save us from our sin,
And kindly teach us to repent,
We should at once begin.

'Tis not enough to say,
We're sorry and repent ;
Yet still go on from day to day,
Just as we always went.

Repentance is to leave
The sins we loved before,
And show that we in earnest grieve,
By doing so no more.

Lord make us thus sincere,
To watch as well as pray :
However small, however dear,
Take all our sins away.

And since the Saviour came
To make us turn from sin ;
With holy grief, and humble shame,
We should at once begin."

Perhaps it may be permitted to mention their stated morning and evening devotions. Their solemnity and reverence of manner in uttering their prayers, especially during the last six months ; the deep tone, the down-dropped head, the striking emphasis, all combined to shew that their prayers were not a form. It was impossible to see and hear without emotion, the infant David repeat the concluding benediction, " The grace of our Lord, &c." They were not allowed to play before their morning, nor after their evening prayers ; and *when possible*, they were altogether at the time

of prayer. In the evening, Abner spent the little time after secular employments were laid aside, while his brother and sister were going to bed, in reading Keith's Evidence of Prophecy, or other books of the kind, nor ever expressed a wish for any thing else. Their *grace* before food was the well-known lines :

“ Lord bless the food which now I take,
To do me good for Jesu's sake.”

And after,

“ We thank thee, Lord, for this our food,
But more than all for Jesu's blood.”

The outline of their prayers was taught them, and was the same for all ; but each added such petitions as they chose, and varied according to circumstances and feelings, both the substance and the expressions.* They began with the verse,

“ Blessed Jesus meek and mild,
Look upon a little child ;
Pity my simplicity,
Suffer me to come to thee.”

* However important it is to fix in the memories of children some form of sound words for prayer, it is not less so that they should be accustomed to frame petitions for themselves. A clergyman some years ago, casually visiting a dying woman near Cambridge, in a parish supplied with the best means of grace, asked “ she prayed. Her aged husband said, “ I pray for her she don't know how.”—“ What do you pray for ? ” “ Don't know, Sir—I say *Our Father* night and morn'g. He repeated the Lord's prayer, but with many mistakes ; and, in fact uttering a jargon intelligible, and to which he evidently attached meaning, “ Do you use no other

Then, repeating the Lord's Prayer, and a few simple petitions for their relatives, they offered a prayer for themselves, and concluded with a hymn of their own choosing, and the benediction in 2 Cor. xiii. 14.

David's prayer, about the time of his being taken ill, will afford an example of their petitions, and an insight into their minds.—

“ God bless me—make me a good boy—give me a new heart—forgive me my sins—fill me full of love—make me love *Jesa* Christ—wash away my sins in Jesu's blood—put thy Holy Spirit into my heart—take away my naughty heart—make me do as I'm bid—make me not unkind—make me not idle, nor passionate, nor self-willed, nor selfish, nor disobedient. Turn away mine eyes from beholding vanity, and quicken thou me in thy way. Set a watch before the door of my lips, that I sin not in my talk. Make me a true child—make me do the same when Papa and Mamma do not see me, as when they do, in the fear of God. Make me ready to die when thou shalt be pleased to call me.

say the one I learned at school;” which proved to be a prayer for his father, mother, grandfather, grandmother, brothers, and sisters; and which he had used daily since he left school. The clergyman said, “ But this prayer is sinful—are not most of these relatives dead ?”—He replied, “ What then ?—It's the only prayer I know—and the only one I'll ever use—I'm too old now to learn another.” Nor was any attempt successful in producing an effect on the poor old man's heathen darkness.

Take care of me all this day. Take me to heaven
when I die, for Christ's sake.—Amen."

The two following hymns were very usually
chosen by them at their prayers ; the first, indeed,
so often so by David, that it brings his image
before any one who was much with him :—

" When daily I kneel down to pray,
As I am taught to do,
God does not care for what I say,
Unless I feel it too.

Yet foolish thoughts my heart beguile,
And while I pray or sing,
I'm often thinking all the while,
About some other thing.

Some idle play, or childish toy,
Can send my thoughts abroad ;
Though this should be my chiefest joy,
To love and seek the Lord.

O let me never, never dare
To act a trifler's part ;
Or think that God will hear a prayer,
That comes not from the heart,

But if I make His Word my choice,
As holy children do ;
Then while I seek him with my voice,
My heart will love him too."

" Young children once to Jesus came,
His blessing to entreat !
And I may humbly do the same,
Before his mercy-seat.

For when their feeble hands were spread
And bent each infant knee ;
Forbid them not the Saviour said,
And so he says to me.

Well pleased these little ones
The dear Redeemer smil
O then he will not frown
A poor unworthy child

medical aid had been blessed to his sudden relief from the suffocation which seemed at hand, he raised his swollen eyes and face, and feebly said with a smile, "See, God has made me better, dear Mamma." In another attack, which happened in his sixth year, when from home, without any relative near, after the violence of the paroxysm had abated, he lay for a good part of the night talking to the friend who watched him. He told of "Sardanapalus, king of Assyria," who, "when his city was taken, made a great pile of wood and burned himself, with his family and all his money, that he might not be taken prisoner—and why do you think he did so? It was because he was proud." He then continued repeating, in a very delightful way, and of his own accord, sweet and spiritual texts until he fell asleep. He was watchful of himself and of his little brother and sister, and sometimes had a sweet way of reproving them: once, when about four years old, while playing beside a relative in a room where his sister happened to be restless and self-willed, he jumped up without speaking, got upon a stool, spread out his hands, and said in a serious manner, "Suffer little children to come unto me, and forbid them not—take away their naughty hearts, and give them good ones," and then sat down solemnly and in silence. At family prayers, his little sister, when she began to lisp, used sometimes to pull his frock, and whisper, "*Brover Abby*," but Abby, then about three years old, would shake his head, put up his finger in a warning way, and whisper,

"Though you are naughty yourself, you should not try to make me naughty as well as you, Sister." We once, unobserved and accidentally, witnessed an interesting scene, some months before their death, when all three were alone in their play-room. David and his sister were disagreeing, because she would not allow what he deemed his just share of wooden bricks, and at last he lost his temper. Abner, who was sitting at his own play in a different part of the room, without rising quietly turned his head and said, "David, dear, it's very naughty of you to be in a passion; and Sister, the Bible says, 'Whoso causeth one of these little ones to offend, it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea;'" and then he resumed his play. The children never knew that we had overheard them; nor did we ever hear them make any allusion to the occurrence. We learned casually, that once when David, then not above three years old, was reproved by his sister for a fault, in which he thought she had as much share as himself, he lisped out, "*Sissa*, Bible says, take your beam out of your own eye, 'fore you try take mote out of your *Broder's* eye." Indeed, he often, in a sweet, kind manner, reminded her of her duty. When she has said "Mamma, you are busy, how can I help you?" her little brother would say, "You can help Mamma, by being good, Sister." But they all three helped and reminded each other, and we have reason to believe that their conversation, when alone, was often practically spiritual;

that they "bare one another's burdens;" and when "one was overtaken in a fault," the others endeavoured to "restore such an one in the spirit of meekness." The little survivor has often since their death wept bitterly, saying, "I have no brother now to set me a good example and tell me what is good." She was led between her elder and her younger brothers and fell in with their ways, and habits, and spirit. Loving them intensely, she took delight in what delighted them; but the dealings of grace are various with various souls; and while she was led with them, she grew not alike nor side by side.

They had a keen relish for "holy things," and many of their remarks were strikingly original. It was easy to see that a spiritual anecdote, a new hymn, or a Scripture truth, afforded them delight: and no hymns, except such as were "spiritual songs," could gain their heart, as is evident from the character of those which they selected out of the many hundreds always within their reach. Next in estimation to their Bibles, and their "*own red hymn-book*,"^y was "Quarles' Emblems;" and during their last two years they would sit together for hours, conning its verses, studying its pictures, and talking over its ideas. Draper's "Bible Stories," and the successive numbers of the "Children's Friend," were also highly prized; but except *their own*, the "Olney hymns," and "Montgomery's Psalmist," they hardly ever touched any other hymn books to which they had access.

Some were above their comprehension, and some they said were "not nice hymns." "Fox's Martyrs" was a standing favourite; and nothing seemed so much to nerve their minds for suffering, or raise their value for true religion, or deepen their horror at cruelty, as the plates and histories of this book. David delighted to stretch himself on the floor, and spend hours over it, but always confounded its pious author with "Roman Catholic Guy Faux," against whom he had a sort of shuddering antipathy; and though often set right, continued to the last to wonder how "such wicked man could make such good book." Indeed, they all had a great dread of Popery, "because Papists don't love God's book;" and they used to say, "What a mercy we did not live when *bloody* Mary was Queen;" and if reproved for calling her by this name, and "speaking evil of dignities," David would say, "But Mamma, she *was* bloody, for she killed such a many good people for loving their Bibles." The Scripture alphabet of the Religious Tract Society was also much valued by them, and was greatly blessed to their spiritual good while very young.

Both, but especially David, were in the habit of spontaneously applying to the events of every day spiritual ideas, or texts, or parts of hymns: and it was done sometimes more, sometimes less, gravely, but always with correctness. David's frequent reference to the third chapter of Ecclesiastes was striking to us. He would say, "There was a time for me to be born—there will be a time for me to die—

only me don't know when." If after a walk, he were emptying his little basket of what was "not useful," he would say, "There is a time to gather stones together, and a time to cast away stones—so me gathered these up when me was out, and now me cast them away." He often said, "Me will not speak," 'cause there is a time to keep silence ;" or, if checked for talking, "Me know there is a time to speak, but me 'pose (suppose) this is the time to keep silence." When gardening was going forward, he would say, "This is the time to plant;" or, "This is the time to pull up that which is planted:" and in general he used to say, "There is a time for everything—God's book says so." His various applications of such ideas were not confined to his own actions ; for he was little sparing of his rebukes to others, if he thought they did "not do as God's book says they should ;"—"I think they very wicked indeed." He used to investigate closely, if permitted, when he suspected a bad motive ; and if any tried to evade his questions, would cut them short by saying, "That not honest, 'cause I sure you know what me mean :;" or, "Mind and be sure you quite true and honest." He said once at breakfast, "Nurse, mistook and got up at five o'clock this morning, so she went to bed again—I think

'Tis the voice of the sluggard, I heard her complain,
You've waked me too soon, me must slumber again."

Indeed, he was sure to say something of the kind to the servants, if they happened to oversleep their proper hour for rising : and though little inclined

to indolence, might sometimes be heard saying to himself in his crib, "Me like the sluggard—me don't want to get up—so me turn my sides and my shoulders, and my heavy head." Abner's mind was full of Scripture. He would sometimes write texts upon the scraps of paper on which the specimens were placed in his museum : one of these has on it in pencil, "Ye walked according to the course of this" (world.) In one of his repositories there is hung up as an ornament, a pencil drawing of the High Priest's breast-plate. When in London, in 1832, and riding in the Regent's Park, hearing the name of the *Colosseum* mentioned, he started up, exclaiming, "Where, where is the *Coliseum*? surely it was not there that St. Paul was beheaded."

Although we felt it right to avoid, except under particular circumstances, speaking experimentally in their hearing, drawing from them religious observations, or exciting in them religious feelings, yet their conversation often spontaneously turned upon spiritual subjects. We listened, indeed, with jealousy and in silence, or even with rebuke, to such conversation, when their faith wrought not *evidently* with their works, yet we dared not treat as the results of a dead faith, unprompted and unsolicited remarks, which were in unison with their general behaviour ; for in this case, faith could not be said to stand "alone." There is, however, a habit, not usual in books and conversation, of spiritualizing all events and every outward object, of making everything a means of awakening spiritual ideas, rather than an opportunity of conveying

practical lessons. And although this constant application of the richest experimental truths, may agree with the feelings of established Christians, and be occasionally advantageous where two or three "like-minded" have met, yet it is doubtful whether in many minds it be not almost a kind of romance,* calculated to engender superficial religion, and make them overlook the honouring their Saviour by attention to present earthly duty. To accustom children thus to spiritualize, may, in some cases, be highly prejudicial to their best interests. "Except a man be born again, he cannot see the kingdom of God," nor understand the spiritual things of that kingdom, which indeed, "are foolishness unto him." In such a soul, or in one as yet only "seeing men as trees walking," a figurative, spiritualizing mode of conversation, can be nothing beyond a habit, and is more likely to deaden than prove a means of grace, for we cannot force any one to have a spiritual taste. But to inculcate the habit of applying to daily events such plain fundamental truths as we know even the unrenewed can

* This idea of romance is painfully forced on the mind by the remarks of many whom we see contentedly following the world, refusing the cross, and in nowise afraid of sinning. We may hear the scholar of this class speak emphatically of "the luxury of reading Bishop Taylor's works," or the uneducated exclaim, on hearing an earnest sermon on the love of Christ, "What a feast of fat things." And although satisfied that their temporary fervour is real, we cannot help seeing that religion is *altogether* a fiction with them, and not a matter of everyday life.

comprehend, is quite another matter, and is, indeed our bounden duty towards all who are under our influence.* "That which may be known of God," even by the natural mind, is "His eternal power and Godhead." Every one can know, and in these days of Gospel light, understand, that God is the Creator, the Giver of earthly good things, the Ruler of events, the author of the Commandments, the Judge of the great day, and the Sender of Jesus Christ into the world as our Redeemer. And it is our duty to see that children, in as far as they know God, may "glorify him as God, and be thankful:" for in so doing, we are not forcing spirituality upon a mind which cannot appreciate it; but are using an appointed means for preventing their becoming "vain in their imaginations, and their foolish hearts from becoming yet more darkened." It was in this view that we endeavoured so

* The following little anecdote of a father and child, who were nearly related to the parent of these children, but entered into heaven about eighteen years before them, is a beautiful instance of easy religious instruction combined with secular, and commending itself to any mind, whether renewed, or unrenewed. The inquiring boy asked how it was that his books always became covered with dust, and if cleaned, were so soon covered again. The father said that dust arose from the decay of things around him; for all things were continually wearing away, and the world itself would one day crumble down. He then directed him to what was permanent: to the "house not made with hands, eternal in the heavens," and told him the way to obtain a home in it.

to associate Scripture truths with our children's ideas that they might always have a precept or principle, an example, promise, or explanation out of the Word of God, at hand on every occasion. But, as we did not encourage religious conversation, we often could only incidentally perceive what was going on in their minds. We probably heard far fewer spiritual remarks from Abner than what passed through his mind; though we heard enough from time to time to satisfy us that, in his closing months especially, almost all the associations of his thoughts led to something Divine. Through David's more talkative habits we perceived that when not speaking, reading, or listening, he had almost always a text or hymn on his mind, which he was repeating over—whispering about—applying or thinking of. Thus when jumping or playing, walking, drawing, or even eating, he would suddenly stop his employment and ask, "What does it mean, Papa, when it says so and so?" referring to some text or line. Thus, "Papa, it says,

' O may we all an interest share,
In this his rising power ;'

What does it mean *an interest share?*" Or again, "It says, 'We shall meet him in the air,' what does it mean?—How *can* we meet Jesus in the air—I can't understand it Mamma;" or thus, Papa, it says, "The darkness and light are both alike to God, and the night is as clear as the day;" How can it be? how can the night be as clear as *the day?* and yet its all true, for God's book says *so, Papa.* Or again, "Do you know it says that

God understands my thoughts long before I think them ;" or, " Papa, God sees my heart, for it says,

' Almighty God thy piercing eye,
Strikes through the shades of night;
And our most secret actions lie,
All open to thy sight.'

but what does it mean ?—thy piercing eye strikes through the shades of night—how does a piercing eye strike through them—how does it, Papa ?" Or perhaps he would prattle thus—" Mamma, it says

' And when life's short tale is told,
May we dwell with him above.'

—poor Mrs. H's short tale is told ;* she was ill for a long time ; but she loved Jesus Christ—and now she dwells with God above. And Johnny S——'s short tale is told ; and do you think, Mamma, he dwells with God above ?—I hope he does, Mamma ; his tale was shorter than Mrs. H's : and perhaps my tale may be shorter than his, Mamma ; we don't know—only God knows." While the bell was tolling for J. M , an old man of

* A cottager in the parish, whose sick bed Abner had visited, and often spoken of to his little brother. Brought to Christ by affliction, and tried for two years in a fiery furnace of pain and disease, she entered into rest a few weeks before our dear boys. Nearly a year before her death, she begged that on the Sunday after her funeral I would preach from Psalm xxvii. 13, 14 : for said she, " I must have fainted in all my agonies, if I had not seen, and expected still to see, the goodness of the Lord in the land of the living, as well as in heaven." Almost her last words to me before her death were, " My time is drawing near now—you'll not forget my text, ' you please.'"

eighty-three who died suddenly, he said, "Poor old J. M's tale is told—it was not a very short tale, Mamma, for he lived a very long while—and yet every body's tale is a short tale ; and now they can tell no more about him, but that he is dead—so you see, Mamma, his tale is *all* told." But it would be endless to relate all the similar conversations of David, for hours were often occupied in talk of this kind.

The two following hymns which were favourites with Abner, will illustrate his character :

"How truly blest are they,
Whom Jesus deigns to guide ;
He guards them night and day,
No ill can them betide.
He leads their souls into all truth,
Be then, the guide, Lord, of our youth.

Our hearts to sin are prone,
We hourly need thy grace ;
If therefore left alone,
Dreadful will be our case.
Lead then our steps in peace and truth ;
Become the guide, Lord, of our youth.

Guide us to Jesu's blood,
For pardoning grace and love ;
Guide us in the straight road,
That leads to heaven above.
Then may we say in strictest truth,
Thou art the guide, Lord, of our youth."

"And are we born in sin ?
Oh, what then must we do ?
How shall we be renewed within,
And saved from endless woe ?

We bless the Saviour's name,
He made man's cause his own ;
He died to bear our guilt and shame,
And raise us to his throne.

He kindly thus regained,
 What we through Adam lost ;
 And hence his children are constrained,
 In him to joy and boast.

May we his children be,
 And share his saving grace :
 That from the curse we may be free,
 Sin brought in Adam's race."

The operation of the Holy Spirit will appear also in our feelings towards the Sabbath. Those who are unrenewed say of the worship of God, "Behold, what a weariness is it," but the spiritually-minded "go up to the house of God, with the voice of joy and praise;" calling the "Sabbath a delight, the holy of the Lord, honourable," they are by his grace enabled to "delight themselves in the Lord." The two children loved the Sabbath day, and often spoke of it with delight. On the last Sunday of his health, David, before he was quite dressed in the morning, came to us jumping, which was his usual token of joy, and said, "This is the best day of all the seven." Often has he said with a happy smile, and a tone of joyous solemnity peculiar to himself, "It's all Sunday in heaven, Papa;"—"If we don't love the Sabbath, Papa, we sure we shall not love heaven." Afraid of breaking it themselves, they were angry and alarmed if they saw others doing so; and often had sorrowful tales to tell of persons whom they had seen "quite forgetting it was God's day, not their's." Numberless times did they repeat the well-known couplet,—

"I will not wish to work or play,
 Because it is the Sabbath day."

Preparation for the Sabbath was made by us part of their habits on the Saturday evening; their playthings were carefully put aside, suitable books selected for the next day, and a cloth hung over their cheffioneres: for we thought it more likely that principle would be fostered, by the temptation being left within their reach and divested of its edge, than by their being wholly excluded from their usual play-room. The habit soon became settled, and they scarce ever forgot the Sabbath; or, if they did touch their playthings, generally told us with sorrow of their having broken God's day. In their prayers, they were required to add a suitable petition for keeping holy the Sabbath; and their devotional hymns on Saturday night, Sunday morning, and Sunday night, were always fixed, and as follows:—

On Saturday night,—

“ Begone my worldly cares away,
Nor dare to tempt my sight;
Let me begin the Holy Day,
Before I end this night.

Yes, let the works of prayer and praise,
Employ my heart and tongue,
Begin my soul, thy Sabbath days
Can never be too long.

Let the past mercies of the week,
Excite a grateful frame;
Nor let my soul refuse to speak,
Some good of Jesu's name.

Forgive my follies, gracious Lord,
And quicken all my powers:
Prepare me to attend thy word,
And hail those sacred hours.”

On Sunday morning it was one of Watts's,

“ This is the day when Christ arose,
So early from the dead,” &c.

On Sunday night,—

“ We’ve passed another Sabbath day,
And heard of Jesus and of heaven ;
We thank thee for thy Word, and pray
That this day’s sins may be forgiven.

Forgive our inattention, Lord,
Our looks and thoughts that went astray ;
Forgive our carelessness abroad,
At home our idleness and play.

May all we heard and understood,
Be well remembered through the week ;
And help to make us wise and good,
More humble, diligent, and meek.

So when our lives are finished here,
And days and Sabbaths shall be o’er,
May we at thy right hand appear,
To serve and love thee evermore.”

Their reverence for the Sabbath was constant, unforced, and without gloom: and it was evidently a day of enjoyment to them. David often said, “ I love Sunday best—then I love Monday a little—then Tuesday next, *'cause its brick-building day*. I don’t love Thursday, nor Friday, nor Saturday much, *'cause they are soon-go-to-bed nights* ;” in allusion to parochial arrangements by which the hours of the family were regulated on those nights. Sometimes he would say, “ We should love all the days, but we don’t love them all? Is it naughty not to love them all? They all God’s days ; only God says, You may have six of them, and Sunday is all my day—none of it is yours ; so me love Sunday best, because it’s all God’s own day.” Being overheard one Sunday singing his wild sweet notes, and reproved, he said inquiringly, “ I singing a hymn, Papa—I

sure that can't be wrong? They sing at church on Sunday—and they sing in heaven, and that's all Sunday together—I sure it not wrong to sing hymns on Sunday." Against such reasoning as this, the only possible answer was, "Are you singing to praise God, or to please yourself?" "I singing to praise God, Papa." "Well take care you do not deceive yourself—you know your heart is very deceitful, and 'desperately wicked';—your conscience must say whether you should leave off or not." He went on singing. He sometimes asked, "Is it not Sunday with the beasts as well as with us? Are not the sparrows naughty to build their nests on Sunday, and break God's day?" Abner's answer would be, "They have no souls—they are not naughty, they don't know what sin is, for they are as God made them." And David well understood the force of this answer; for he used sometimes in his daily prattle to say, "Mamma, I thought I could do what the bees do, but I can't," or, "The little goldfinches are cleverer than me, for I can't build a nest like theirs, even when I try a long time?" and then would console himself thus, "Ah, but they've got no souls, and I have, and that's a great deal better Mamma." In cold weather, a robin used to come into the church, and during service, would fly about or sit singing on the pillars! If David asked, "Is it not naughty?"—Abner would answer, "No—God taught Robins to sing, and its singing its praises as well as it can."* Two swallows picked up dead in

on some such occasion he referred to Psalm cxlviii. 7—10.

the church, once led to a conversation on Psalm lxxxiv. 3, which, however, had perhaps, been first recalled to their memories. On one occasion a lay friend, who was our guest, had gone on the Saturday to a neighbouring town, and after church, and after having been engaged among the poor, walked home to us on the Sunday evening. As soon as he entered the room, Abner said, with much concern and simplicity, "I did not expect to see you to-night, Mr. R."—"Why so my dear?"—"Because its God's day; I thought you would have staid with ——— till to-morrow; were you *obliged* to walk home on the Lord's day, Mr. R.?"

Their behaviour in the house of God, was in accordance with the rest of their character. Abner was alarmed the first time he went to church, at a little village on the sea-coast, by the loudness of the singing, and began to cry; and when told that they were singing the praises of God, answered, "I'm sure God does not wish them to sing so *very* loud." He was full of reverence for God's house; took great interest in watching every church which he passed when travelling, and was frequently drawing pictures of such as he knew. He once said "I don't like the look of meeting-houses, for they don't look so nice as even people's own houses, though they ought to be a great deal nicer." David, like most children, was eager to go to church the first time, but as soon as he entered, was almost breathless with awe; and this solemn feeling ever after accompanied him there, so that

he was a sweet picture at church. Silent, motionless, and awe-struck, he would sit, stand, or kneel, whispering the Lord's prayer, and such responses as he knew, listening to the lessons and sermon, and generally bringing home some text or idea. On his last Sunday, his *note* was, "By the deeds of the law, nobody shall be justified before God ;" and he added, "Mamma, you say my *note* is always out of the lessons—but I got *that* *note* out of the sermon." How striking a testimony is it to the services of our Church, that the simple-minded among God's children, appear to have their souls most attracted and nourished by those parts, which are least dependent on the officiating minister. It remains for the great day, when the secrets of all hearts shall be made manifest, to disclose how many souls—and surely there are many—date their awakening, or ascribe their growth, to those portions of Scripture which the Church compels her ministers to read without note or comment.* David used often to say, with solemn voice, "It God's house—I wonder whether he lives more in

* An illustration of this came under our knowledge, in the history of a poor woman, since dead, who lived a little way out of Cambridge, and had been wont, on the Sundays of her health, to walk to a well-known church there. She used to say to the undergraduates who visited her in her long illness, "I liked Mr. S. well—what he said was very beautiful ; but there was something that the other minister, the gentleman in white, used to read, that I, poor ignorant woman that I was, used to like better than Mr. S.'s beautiful sermons: I think they called it the Lessons." She could not read.

it than in heaven : but he is every where." Often have the words of Jacob rushed to mind at such remarks, "Surely the Lord is in this place—how dreadful is this place ! this is none other but the house of God ;" they well agreed with the mute solemnity of little David's general manner, and it was seldom, indeed, that he forgot the place where he was. Abner was also sweet and attentive at church, following the lessons and prayers with his own book, and generally repeating the responses. Sometimes, indeed, when the evil heart overcame him he was restless and idly disposed ; but for the last few months of his life, his behaviour in God's earthly house, uniformly became one who was being prepared for his "house eternal in the heavens." One of his self-selected hymns was that beginning,

" In God's own house for me to play,
Where Christians meet to hear and pray,
Is to profane his holy place,
And mock the Almighty to his face."

—But David never could comprehend the inverted construction of this hymn, and said it was "a naughty hymn, because it gave people leave to play and profane God's holy place." Abner generally brought home much of the sermon ; and on his last Sunday, 5th January, repeated nearly the whole substance of what he had heard ; and then said, "When I heard the lesson, I thought the text would be in it ; for last Wednesday was the circumcision of Christ, and the lesson to-day was *about circumcision.*" The text had been, some-

what unusually, taken from the lesson :” (Coloss. ii.) and although the bearing of sermons was occasionally towards events commemorated at the time by our Church, yet it was far from being always so ; and nothing had been said to make him expect it on that day. We often noticed an inward struggle between love for his earthly parent and jealousy for the honour of God, in his evident but silent uneasiness, if his mother were at any time unable, through weakness, to pay the usual marks of reverence, by standing and kneeling in worship, as accustomed to do when in health. The manner in which children behave during public worship is often a good test of their state, nor is it often an erroneous one when applied to any person. For there is an irreverence, a carelessness, or a weariness—and there is a solemnity, an earnestness, and a gratification, respectively more or less evident in the manners of the two classes who enter the house of God. Jeremiah tells us, chapter xvii. 1, “that the sin of Judah was written with a pen of iron, and with a point of a diamond ; graven upon the table of their heart, and upon the horns of their altars.” And if you will look through the chapter, you will find that it was their Sabbath sins which made such a deep impression. Shall there be found in our solemn assemblies, and at our communion-tables, persons that weary of Sabbath duties ; and whose hearts join with that profane language in Amos viii. 5, and say, “When will the Sabbath be gone ? when will these long sermons and long sacraments be over, that we may to the

world again?" These are the Doegs in our solemn meetings, that are detained before the Lord, sore against their wills,—1 Sam. xxi. 7.*

Although the boys did not join the Sunday School, their lessons and rewards were in general

* From a sermon, dated 1723, by the Rev. D. B. minister of the parish of G., and afterwards of that of S.

One of the motives placed before the people of God to fear him and keep his commandments, is, that it may be well with their children for ever.^z The children of his servants shall continue and be established before him; the generation of the upright, the children of the just, shall be blessed. For the mercy of the Lord is from generation to generation, from everlasting to everlasting, upon them that fear him, and his righteousness unto children's children.^a Nor does the broad plain meaning of Scripture require that such passages be understood, either as promises of merely temporal blessings, or as figurative statements, which, if taken in a spiritual sense, have no literal reference to natural posterity. God established his covenant with Abraham and his seed after him in their generations, to be a God unto him and to his seed after him.^b "Now they which be of faith are blessed with faithful Abraham;" and if they have a personal interest in the blessings of the covenant made with the father of the faithful, have they not in that which it contained for him as a natural parent? The promise made to the Church, and which, therefore, every member of it may humbly claim, is, "I will pour my Spirit on thy seed, and my blessing on thine offspring;" and "one shall say, I am the Lord's; and another shall call himself by the name of Jacob." "They shall not labour in vain,—for they are the seed of the blessed of the

^z Deut. v. 29. ^a Psalm cii. 28. ciii. 17. cxii. 2. Prov. xx. 7.
 Luke i. 50. ^b Gen. xvii. 7.

the same as those of the scholars. Small tickets were given, with texts printed in black as a token

Lord, and their offspring with them." The covenant made with them that "turn from transgression in Jacob," is, that God's Spirit and his words "shall not depart out of their mouth, nor out of the mouth of their seed, nor out of the mouth of their seed's seed for ever." ^c Thus promises of spiritual favour to their offspring are vouchsafed by God to his people, whether their degree of light allows them to approach as spiritual children of Abraham, as members of the Universal Church, or only as repenting sinners "in Jacob."

But although we have good grounds to plead those promises, we have none to look for their fulfilment, without using the means appointed by Him who gave them. The Scripture saith of God's laws, and testimonies, and his mighty judgments, "He commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born; who should arise and declare them to their children, that they might set their hope in God."—"Tell ye your children of it, and let your children tell their children, and their children another generation." ^d Nor are the Scripture instances few of the promises receiving their accomplishments for successive generations, in that connection which God had established between training up a child in the way he should go, and his afterwards not departing from it. It was so in Abraham's family, of whose godly nature the Lord said, "I know him, that he will command his children after him—and they shall keep the way of the Lord to do justice and judgment;" ^e and the result shewed the promises fulfilled in his son, his

c Isaiah xlv. 2—5. lxxv. 23. lix. 21. d Psalm lxxviii. 5, 7.
Joel i. 3. e Gen. xviii. 19.

of well-said lessons, and in red, of Sabbath good behaviour; and the exchanging of a certain number

son's son, and at least Joseph of the next generation. Or, to take a New Testament instance, the unfeigned faith which dwelt first in Lois, and next in her daughter Eunice, dwelt afterwards in her grandson Timothy; and also through the use of means, for the child had been taught by the parents to know the Holy Scriptures. ^f

Nor are we warranted in expecting the fulfilment of the promises otherwise than according to God's usual ways of dealing with mankind. If our children, when "old enough to choose the good and refuse the evil," rebel against the Lord, and disregarding the things that belong to their peace, will not, at such time as he "would gather them," "come to Christ, that they might have life," then "their blood shall be upon them." "As I live," saith the Lord God, "Behold all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die;"—"the righteousness of the righteous it shall be upon him, and the wickedness of the wicked shall be upon him." ^g Thus Cain and Abel, Shem and Ham, Ishmael and Isaac, Jacob and Esau, growing up together under the same nurture, respectively took different paths, and attained or came short of the promises accordingly. Thus, too, the covenant made with David for his posterity as well as himself, had this qualification as far as regarded them, annexed to it: "If his children forsake my law, and walk not in my judgments,—then will I visit *their* transgressions with the rod;—nevertheless, my loving-kindness will I not utterly take from *him*, nor suffer *his* faithfulness to fail." ^h

Neither yet are we authorized to overlook God's so-

^f 2 Tim. i. 5, and iii. 14, 15.

^g Ezek. xviii. 4—20.

^h Ps. lxxxix. 28—33.

of these for a motto card, was a source of great pleasure. The gaining of such rewards was never

verainty, or expect always an *evident* agreement between the *visible* part of his dealings, and the promises which he has put into faith's hand to depend upon. Certain of his unchangableness and truth, we should refer what we cannot explain to the unveiling of that day when we shall know even as we are known. Acknowledging his sovereign right to do whatsoever he pleaseth among the creatures of his hand, we should remember the folly of saying to him, "What doest thou?"—and the childishness of estimating his ways, by such broken glimpses of them as our blindness can at present obtain. Many Scripture instances of children throw us back upon such truths as these. Thus, while the result of Hannah's piety, in "lending her child Samuel to the Lord, as long as he should live," was, that he grew up in favour with God and man, and continued venerated and holy when old and greyheaded; the issue, on the other hand, of Samuel's management of his family, of which, however, we know nothing, was different, for his sons were wicked.ⁱ Thus too, though holy Hezekiah resolved, and doubtless kept his vow, "that the father to the children should make known God's truth;" yet his son Manasseh was eminently wicked, nor did the father live to see God's faithfulness to his promises shewn in the son's repentance.^j But no parent can venture to take shelter under such truths: lest it should hereafter become manifest that his child's losing the promised blessings which he has himself attained, was not unconnected with parental error or remissness in his education. Yet even while he mourns over his own share in causing the sorrows and danger which his children's evil ways

i 1 Sam. i. 28 viii. 26; viii. 3; xii. 2—5. Isaiah xxxviii. 19.

j Chron. xxviii. 3, 12, 13.

held out as a motive for being good, but rather as an evidence of our approbation. In exchanging, may be drawing upon them, he should still meekly say, as Eli did in like distressing circumstances, "It is the Lord—let him do what seemeth him good." ^k

But while these solemn considerations should warn and quicken parents in bringing up their children for God, they contain nothing which need prevent their clinging to the encouraging promises alluded to. Nor are those promises without a special bearing on the two subjects of this little Memoir, but are fulfilled in their history; for several generations of their forefathers are known to have been servants of God. To begin with the author of the above-quoted sermon,—in whose veins however flowed, it has been said, the blood of good men, who had, "earnestly contended for the faith once delivered unto the saints,"—his manuscripts prove him to have been a man of God. One of his papers records also his wife's exemplary life and peaceful death: her last words were, "He hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation, and all my desire." His son, the children's great grandfather, who died in 1770, was also a holy and laborious Clergyman; in disposition much conformed to his blessed Master, and in simplicity of character so remarkable, that some of his poor parishioners used to say, "He was always just as if he were not of this world." It struck us too as singular, that the *same thing* should be noticed by strangers to the family in our Abner's look, which had been conspicuously seen in his; for it was a proverbial saying in his neighbourhood, some hundred miles distant from the scenes of Abner's life, that "if a painter wished to paint an angel, he should get the Minister of M—— to sit for the counte-

they used eagerly to choose such cards as had very spiritual hymns, or very striking texts; often begging us to lay aside some favourite card, until they had accumulated enough of tickets to exchange. One which, at Abner's request, his mother put into her pocket-case for him on the last Sunday of his health, has a vignette representing the woman looking into the empty sepulchre of Christ, with this motto, "The Lord is risen indeed;" and its closing lines are these,—“O that I may at last be found, among the objects of his love.” Once, and but once, David's Sunday conduct was such as only to deserve what was called a *half red ticket*, nor did he ever forfeit the token altogether. The

nance:" one of his sons, about forty years after his death, could distinctly recollect his look and its heavenliness, on a particular occasion in the church. Their great grandmother also was characterised by simple affectionate piety, and is described as in every respect a worthy helpmate of her pious husband. In the succeeding generation, their grandparents likewise feared the Lord, and "gave good instruction" to their family. One of their children may perhaps be permitted to testify, that he owes to an earnest well-timed instruction of his father's, while he was yet a child, the groundwork of his knowledge of Christ, and to his dying blessing, impressions which for eighteen years have often proved a restraining and encouraging means of grace:—that to his mother's example, he can trace his earliest ideas of secret and glad intercourse with God, and to her dying hours, twenty-four years since, his first practical conviction that there might be peace and happiness in death.

solitary *half red ticket* was ever afterwards a sorrowful object ; he would bring it to us and say, in a fallen and beseeching tone, " O do take my *half red ticket* away," — yet never tried to hide or destroy it. He was answered, " No—it will keep you in mind to strive against your naughty heart on Sundays." Once, to try him, it was said, " Be only *half good* next Sunday, and you will get another *half ticket*, and when you next exchange, may get rid of both." He answered, " No—that would never do ;—How can *you* say so Papa ?" He would not keep this evidence of his fault along with his other tickets ;—brought it out Sunday after Sunday for months, laying it before him on the table ; and, since his death, it met our view in one of his repositories, carefully placed on the top of his ticket bag, and under his " Dewdrops," so that he must needs see it every day when he learned his text. He was very fond of his " Dewdrops," watching the day of the month to know the proper portion ; and often, by this means, setting us right, if at fault about dates : he would beg some one to read over the text to him a few times, and having thus caught it up, would speak of it through the day, observing if by any coincidence it were appropriate to the passing events. A subject was given out weekly, upon which texts were to be collected by the Sunday Scholars, that they might be habituated to search their Bibles ; and it was an interesting sight to see Abner searching his Bible for texts, with a concordance and a dozen or two of *paper marks* beside him. He generally on Sunday

asked his mother's leave to repeat the substance of his private reading through the week ; and on his last Sunday, gave a very good account of the whole book of Esther.

Our Sabbath evenings with these heavenly-minded babes were sweet and refreshing ; and we feel the desolation of our little group more keenly than that at any other time. Occupied during the day with public duties, and obliged to leave the children much to themselves, their happy faces welcomed us in the exhaustion of evening, anxious to comfort and cheer. Gathering beside our fire-side as "olive plants round about our table," one had passages to read on the weekly subject, another something of their own choosing to repeat, and all had their little appointed lessons to say, and their reward tickets to receive. But above all was the heavenly fragrance of their evening hymns. For about an hour, each in turn chose and repeated their favourite hymns, with happy face and cheerful voice, with reverential manner and understanding emphasis ; offering a passing remark on the subjects, or asking a question. Their conversation shewed their relish for this employment :—"Do Abby let *me* say that sweet hymn.—Don't choose it, please Sister ;" or "David, dear, would *you* like to say this hymn ?"—"Yes, Brother :"—"O then I'll choose another." Bed time always came too soon, and they would eagerly say, "Please Mamma, just this one hymn more ;" or "Please to let me say this, it so beautiful." The usual number repeated at these times was about thirty :

chiefly such as are given in these "Notices." One, however, much loved by Abner, was in the Olney Collection, (Book i. No. 104) and was the only hymn in the volume which greatly attracted his attention.—

"Afflictions though they seem severe,
In mercy oft are sent," &c.

As there were some which they called their "Sunday Hymns," it was agreed amongst themselves, at their last Christmas, that Abner should choose three, to be called their "Christmas hymns." His own was the well known Carol,

"Glory to God the Angel said,
Good tidings, lo! I bring," &c.

His Sister's was,

"Christ is merciful and mild,
He was once a little child," &c.

And little David's,

"See Israel's gentle Shepherd stands," &c.

Thus while on earth, through God's grace, they "kept his Sabbaths and chose the things that pleased him," and he "brought them to his holy mountain, and made them joyful in his house of prayer." Their Saviour, hath now "made them pillars in the temple of God, and they shall no more go out," and he "hath written upon them his new name." In the words of their own hymn,

"Their lives are finished here,
And days and Sabbaths all are o'er.
At his right hand they now appear
To serve and love him evermore."

—For they have entered into a better rest than the earthly Sabbath, comforting as it is,—even that eternal rest which “remaineth for the people of God.”

One other mark of walking in the Spirit, especially towards the last, was their breathing after heaven : for they seemed to draw enjoyment from the thought, that in God’s “presence was fulness of joy, and at his right hand were pleasures for evermore.” It is written, “If ye be risen with Christ, set your affections on things above, not on things on the earth :” and all God’s children will more or less do so, looking rather at things not seen, which are eternal, than at things seen ‘which are temporal.’¹ Having seen the promises afar off, they are persuaded of them, and embrace them,—acknowledge, some more, some less, that they are strangers and pilgrims on the earth, and desire a better home, that is an heavenly.^m Their hearts—some earnestly, some feebly—yearn towards their heavenly Father, and say, “Whom have I in heaven but thee, and there is none upon earth that I desire besides thee.” And in proportion as this is their genuine feeling, they will calmly like St. Paul, not impatiently like Jonah, say, in the midst of present joys and earthly duties, Nevertheless, to depart and to be with Christ is far better.ⁿ

Overflowing as was the earthly happiness of the two little brothers, heaven was nevertheless an object of desire to them, and a frequent and earnest

¹ Col. iii. 2.

² Cor. iv. 18.

^m Heb. xi. 13. 16.

ⁿ Phil. i. 23.

subject of conversation, and their hope in God was "a hope full of immortality." Abner often spoke and asked about heaven, and thought of it much oftener, for he was a deeply meditating child; indeed, the most distinct of his early spiritual steps were connected with this subject. It is true that his spiritual knowledge was shown, even at three years old, by his often saying, "We can see what the wind does, but we cannot see the wind,—and we can see what the Holy Spirit does in peoples' hearts, but we can't see Him;"—and that he early evinced anxiety to serve God, and sorrow for particular faults. Yet the first evidence which we remember of general alarm and sorrow for being a sinner, was at the age of five, while his mother was repeating to him this hymn of Watts,—

"There is beyond the sky,
A heaven of joy and love,
And holy children when they die,
Go to that world above,

There is a dreadful hell,
And everlasting pains,
There sinners must with devils dwell,
In darkness, fire and chains."

—He unexpectedly burst into an agony of tears at the thoughts of losing heaven and entering hell; continued overcome during the rest of the day; and ever afterwards, if he fell into that carelessness and deadness of soul with which God's children are at times overtaken, was melted into contrition on hearing it. He never by choice repeated it *himself*, nor could he bear to hear it without

weeping. A similar excitement was observable in the starting tear and faltering voice with which he generally repeated those lines of a favourite hymn—

“I am not fit to go,
To dwell with the redeemed in heaven :
O must I sink in woe !”

In his sorrow for faults, the dread of “not getting to heaven,” would rush to mind, and be a chief ingredient of his distress. With bursting heart he often said, even when not in trouble for any specific fault, “I hope God will forgive me and take me to heaven;” or, “I know I deserve to go to that naughty place and dwell with Satan; but I can’t bear to dwell with Satan;”—or, “O Mamma, I wish to get to heaven—I wish to live with Jesus Christ—will he take me there? Do you think he will?” Yet, notwithstanding such occasional anxious thoughts, he never seemed in doubt; but, as if trusting habitually in God and in Christ, spoke of heaven as the place where he was to dwell; nor was this presumption. “The very sure and lively Christian faith is not only to believe all things of God which are contained in Holy Scripture,” “but it is also a true trust and confidence of the mercy of God, through our Lord Jesus Christ, and steadfast hope of all good things to be received at God’s hand.”^o This practical faith frequently appeared in Abner’s isolated remarks;—“We shall never die in heaven,”—“never have to part in heaven,”—“never sin any

^o Homily on Faith.

more in heaven;" and indeed it seemed to be mixed up with most of his associations. There were three verses of Watts's, which he loved to talk over when with his brother and sister at play, and whence perhaps he imbibed much of that almost romantic patriotism, which in him was really a religious feeling. After repeating the lines, he would immediately add, "O I hope I shall go to those endless joys, and not to those endless pains."

- " 'Tis to thy sovereign grace I owe
That I was born on British ground,
Where streams of heavenly mercy flow,
And words of sweet salvation sound.
- " I would not change my native land
For rich Peru with all her gold :
A nobler prize lies in my hand,
Than East or Western Indies hold.
- " How do I pity those that dwell
Where ignorance or darkness reigns ;
They know no heaven, they fear no hell,
Those endless joys, those endless pains."

The history of Anna Boleyn was always connected in his mind with the hymn which is said to have been composed by her ; and which he often pensively alluded to or repeated.

- " O Lord, turn not thy face from me,
Who lie in woeful state,
Lamenting all my sinful life,
Before thy mercy-gate ;
- " Which thou dost open wide for those
That do lament their sin ;
O shut it not against me, Lord,
But let me enter in.
- " And call me not to strict account,
How I have lived here ;
For then my guilty conscience knows,
Most vile I shall appear.

mer comes, to go down the lane, and gather violets, and cowslips; but perhaps we may not be alive when summer comes, perhaps we may be in heaven, and that will be far nicer than gathering violets." We recollected he had spoken somewhat in the same way the winter before. The first wild violet of the season which we saw was about a fortnight after their funeral, on the turf which covered David's side of the double grave; as if God were reminding us, by this accidental and thrilling little circumstance, that our darling had entered into the joys for which he longed. Since their death, the solitary little survivor, looking at a print of the Religious Tract Society's, representing the Saviour's receiving children, said, "See, there is Jesus Christ sitting with little brother William on his knee, and dear Abner and dear David standing beside him; and perhaps that little child behind him in the dark means me." Amongst David's hymns, the following, repeated in lofty tones almost daily, and not forgotten on his death-bed, afforded him frequent subject for conversation about heaven:—

“ On Calvary's cross the Saviour died,
 Then in the grave was laid:
 But there he did not long abide,
 His power was soon display'd.
 The massy stone, the watchful guard,
 Could not him there confine:
 He, like a mighty conquering Lord,
 Arose by power divine.
 Thus to the human race he prov'd,
 He was the mighty God,
 And that the souls he freely lov'd
 Were purchased by his blood.

Yes, the amazing work was done,
 Redemption was complete;
 Hence he ascended to his throne,
 Where saints bow at his feet.

O may we all an interest share
 In this his rising power;
 Then we shall meet him in the air,
 And live to die no more."

And now these simple brothers "are in joy and felicity," along with those servants of God whose hymns were loved by them and helped to "turn them into righteousness;" and in whose "crown of rejoicing," therefore, they shall shine as stars "in the presence of our Lord Jesus Christ at his coming." And even now, although their lisping infant tongues

"Lie silent in the grave,
 Yet in a nobler sweeter song,
 They sing his power to save,"

In that passage^p which our church selects for the *Innocents' Day*, as applicable not less to redeemed infants, than to the childlike simplicity of all God's faithful witnesses, we are called to notice the infant's Alleluia. Those first-fruits to God and to the Lamb redeemed from the earth, who stand with the Lamb having his Father's name written on their foreheads, and follow him whithersoever he goeth,—sing before God, and before the elders, as it were a new song, which no man but they can learn. Who but themselves can sing the infant's song in heaven? For only their consciences are unacquainted with the guilt of actual sin, and undefiled with conscious rebellion against their

heavenly Father. Their unwithered affections have been fixed at once upon their proper and satisfying object, without having passed through that fiery furnace in which the adult people of God learn the worthlessness of earthly good. Their minds while yet fresh have been opened to the glorious splendour of the manifold wisdom of God;" and to "the breadth and length and depth and height of the love of Christ." All the ransomed of the Lord shall be filled with blessedness, and each will have his own peculiar topic for praise; but the hymn of glorified infancy, of souls which are "even as a weaned child," will be unique.

"Babes thither caught from womb and breast,
Claimed right to sing above the rest,
Because they found the happy shore
They never saw nor sought before."^q

There will be seen in the child of God not only each separate grace, but also a progressive advancement in the whole Christian character. For "the path of the just is as the shining light, which shineth more and more unto the perfect day;" "the righteous holds on his way, and is stronger and stronger."^r The man after God's own heart, and that Holy child of whom he was the type, said, "Thou wast my hope--did'st make me to hope, when I was upon my mother's breast."^s And may we not date religion thus early from those, who like the Psalmist, are in infancy, by God's grace "conformed to the image of his Son?" Can we

^q Erskine's Gospel Sonnets. ^r Prov. iv. 18, Job. xvii. 9.
^s Psalm xxii. 9, both versions.

not believe this, provided Scripture warrants us so to do without entangling ourselves in questions of an infant's consciousness and memory, or how the Holy Spirit operates upon an infant's soul? God was pleased, as has already been said, to make the operations of his grace apparent in the two Brothers, at a very early age; and the work continued to advance under his gracious hands. Ever in need of teaching, requiring constantly a parent's watchful care to warn, reprove, and chasten, they evidently received from their heavenly Father a blessing on their feeble endeavours to "bring them up in the nurture and admonition of the Lord." We perceived that our suggestions became part of the furniture of their minds, and that our instructions, being by the Holy Spirit made available for their spiritual good, took root in them, grew up, and bore fruit of holy feelings and doings. Correction and reproof were blessed to the checking of their evil tempers and corrupt propensities, and habits formed under our endeavours, by God's grace deepened into fixed principles of action. What we did was done in conscious helplessness, yet in reliance upon his promised aid; and the children were made aware that such were our feelings; nor of course did we neglect to entreat the Lord that our mistakes and deficiencies might not be permitted to injure their welfare. He alone wrought the whole spiritual work, though he wrought by means: and the means which he was pleased to use, and which, there is reason to trust, he would *always be pleased to use*, were those ordinary means

within the lawful reach of which he had placed them, that is to say, parental instruction and correction. Occasionally standing still, or perhaps for a time apparently going back, there was, nevertheless, perceptible in them from year to year, sometimes from month to month, a steady growth in grace; varying indeed, according to the spiritual seasons, the weather or culture in the vineyard where the Lord had planted them, yet thriving on the whole, and at the last more than at the first. "Being strengthened with might by the Spirit in the inner man," increasing in the knowledge of God, becoming more fruitful in every good work, more rooted and grounded in love, learning more and more, to "comprehend with all saints, and to know the love of Christ which passeth knowledge," because their strength was in God, they "went from strength to strength, until each of them in Zion appeared before him." Nor did they seem to grow as two plants, but as one with two stems; for, though unlike in their natural characters, their spiritual like-mindedness, caused by their growing from the same heavenly root, produced a union which often drew our notice. Abner loved and honoured his little brother, counting himself one with him; and David delighted to identify himself with Abner, and felt honoured by doing so; yet, in other respects, both were original, and David in particular, so much master of his own actions, that his sweet and ready obedience, even to us, seemed rather a bending of his will to ours, than an unconscious yielding to our influence. The little sur-

vivor, though affectionately loved by both, perceived that union, and meaning more than at first meets the view, remarked, "God said, dear brothers were not ours." They loved to count themselves one with the people of God and honoured them all, whether cottager, noble, or character in history: and we perceived that their estimate of any was regulated by the answer obtained to their invariable question, "Does he—Did he love God?" During their last few months we had every opportunity of judging, for they were more constantly our companions than before; and we saw that their religion was progressive, and that their last three months, perhaps their last three weeks, were the most spiritual and heavenly, the holiest and the happiest of their days.

It is written, "None of us liveth unto himself and no man dieth unto himself; whether we live, we live unto the Lord, and whether we die, we die unto the Lord; living or dying we are the Lords."^t Although in one sense this is true of all mankind, for "the Lord hath made all things for himself, yea, even the wicked for the day of evil;"^u yet it is more particularly true of his own people, who not only "glorify him in their bodies and spirits, which are his," but like St. Peter in their deaths also. The collect for *The Innocents' Day*, 28th Dec., one of the last which our dear boys learned, and a strikingly suitable prayer for them is addressed to God as having "out of the mouths of babes

^t Rom. xiv. 7.

^u Prov. xvi. 4, xi. 5. Exod xiv.

and sucklings ordained strength, and made infants to glorify him by their deaths." The "Innocents" at Bethlehem did so; for they were unconscious martyrs to God's everlasting covenant under the new dispensation, as under the old had been the Hebrew babes cast into the Nile. Victims, respectively, under each, of the Serpent's enmity against the seed of the woman, Satan sought, in destroying them through the ambition of Pharoah and Herod, to prevent Messiah's advent in that line in which God's truth was pledged he should appear. And the babes of an hour old, under the infant dispensation, not less than those nearer childhood, under the incipient gospel-kingdom, glorified God by their deaths.

The early death of children is often viewed amongst us as an almost unqualified mercy to them, which only selfishness prevents us from being glad of. But if this estimate be followed out, it leads to the conclusion, that provided heaven be secure for an infant, the greatest kindness would be to deprive it of that life which its Creator bestowed, and has fenced with various instincts, and guarded with his laws and with the consideration that "in the image of God made he man."^v The horror with which we naturally revolt from such a conclusion shows that the opinions leading to it contain something fundamentally wrong. Nor do these opinions accord with the Scriptures, or with the estimate held by holy men of old; for as long life is called a blessing, so untimely death is spoken of as an evil. *11*

often, however, proves to be an evil from which God brings good, a curse which he makes to end in blessings, and a sorrow which he turns into joy.

Can we doubt that long life is in itself a blessing when we find it promised by God as a reward? In the New Testament, as well as in the Old, children are taught to view it with desire, for it is said, "Honour thy father and thy mother,—that thou mayest live long on the earth:" and in both also is its attainment placed before all God's people as a motive, "He that will love life and see good days, let him refrain his tongue from evil."^w The right-hand blessing which heavenly wisdom offers is length of days.^x The Lord promises to such as "dwell in the secret place of the Most High," deliverance from bodily dangers, adding, "With long life will I satisfy him and show him my salvation."^y He promised old age as a blessing to the Jews restored from Babylon.^z Scripture abounds with declarations of the honourableness of old age, for "the hoary head is a crown of glory, if it be found in the way of righteousness."^a In the "New heavens and the new earth,"—and whether these be understood literally or figuratively touches not the conclusion that long life is a blessing,—when God shall "create Jerusalem a rejoicing and her people a joy," "there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old," and the "elect shall long enjoy the

^w Eph. vi. 3. ¹ Peter iii. 10. ^z Zech. viii. 4. ^a Prov. xvi. 13.
^x Prov. iii. 16. ^y Psal. xci. ^z Zech. viii. 4. ^a Prov. xvi. 13.

work of their hands.”^b In truth, we are apt to forget that “godliness hath the promise of this life as well as of that which is to come,” for if we be Christ’s, all things are our’s, life as well as death. “Death passed upon all men for that all have sinned ;” and the liability to it is an evil, irrespective of any thing beyond, for it is one part of the original curse, which even those who are delivered from all danger beyond, are obliged to undergo, as a fruit of sin. And the abstract loss of life, apart from the sufferings connected with it, was an ingredient in the curse which our great Surety bore for us, when he was “cut off out of the land of the living,”—“cut off, but not for himself.”^c

There seems some blessing in long life, even to the heirs of heaven, which we habitually lose sight of. God’s eminent servants, except some who glorified him by violent deaths, generally attained “a good old age ;” and not even the Apostles fell much short of the allotted “three score years and ten.” When Elisha raised the widow’s son, and Jesus restored life to the daughter of Jairus, and to “Lazarus whom he loved,” the tenor of the narrative shows that these miracles were meant to be esteemed as mercies in themselves, not less than signs for the glory of God. The Scripture saints viewed long life as a blessing ; and that the feeling was right in them, is evident from the holy breathings coupled with their prayers for it. Can we approve of the contrary instances ? Was it not peevishness in Jonah to say, “It is better

^b Is. lxxv. 17—22.

^c Isa. liii. 4—8. Dan. ix. 26.

for me to die than to live?" and impatience in Job and Jeremiah to wish, "O that I had given up the ghost, and no eye had seen me: I should have been carried from the womb to the grave?"^d The Psalmist said, "O spare me a little—before I go hence and be no more;" "O my God, take me not away in the midst of my days."^e And the Psalms abound with pleadings for longer life, to "praise God in the land of the living," and with thanksgivings for being "brought up from the grave."^f Hezekiah, when in mortal sickness, wept sore because he should "not see the Lord in the land of the living."^g Nor was this true of the Old Testament saints only, for St. Paul as well as David counted it a blessing, that when chastened he had been spared from death.^h David prayed, "Have mercy on me O Lord,—thou that liftest me up from the gates of death;" and Saint Paul spoke thus respecting a godly minister recovering from dangerous illness, "Indeed he was sick nigh unto death, but God had mercy on him."ⁱ St. Paul, probably in the same year in which he called himself, "Such an one as Paul the aged," when he had almost attained the age of man, and his work was nearly at an end, describes his joyful view of heaven thus,—“To me to live is Christ, to die is gain;" "yet what I shall choose I wot not, for I am in a straight betwixt two, having a desire to depart and be with Christ, which is far

d Job. x. 18, 19. Jer. xx. 18. e Psalm xxxix. 13. cii. 24.

f Psalm. vi. 5. xxx. 3. lxxxviii. 11. cxv. 17.

g Is. xxxviii. 11. h Psalm. cxviii. 18. 2 Cor. vi. 9.

i Psalm. ix. 13. Philip. ii. 27.

better ; nevertheless, to abide in the flesh is more needful for you." And his feelings are further explained when he says " Not for that we would be unclothed, but clothed upon," " with our house which is from heaven," " that mortality might be swallowed up of life."^j He undervalued not the present life, but panted after a greater blessing ; and when his ordinary powers for serving the Lord were drawing to a close, he felt that life, though it had been " made glorious, had no glory in this respect, by reason of the glory that excelleth."

We may feel sure that the greatest amount of good possible on the whole for God's people, is attained or attainable by their being in those circumstances under which he places them, whether of life or of death, sickness or health ; and they will do best by leaving him to work out that good for them in his own way. For although all things shall certainly work together for their good in the end, yet in the meanwhile their frowardness or heedlessness often makes their experience sorrowful. Because man overlooks that " to every purpose there is time and judgment, therefore the misery of man is great upon him."^k Long life is a blessing, for which all should be thankful ; and though like other blessings, it is sometimes cursed by God, " because men lay it not to heart to give glory to his name ;"^l yet it is not the less a blessing in itself. Jesus indeed, speaking of a certain sin, said that it were better for a man to be " drowned in the

^j Philip. i. 21, 23. ² Cor. v. 2, 4.
^l Mal. ii. 2.

^k Eccles. viii. 6.

depth of the sea," than commit it; but if length of days is to be deprecated, lest men should change it from a blessing into a curse, so also is existence itself; for Jesus likewise, in foretelling that a certain man would commit a dreadful sin, said, "It had been good for that man if he had not been born." The too frequent reason why long life issues not in blessings to children is, that the welfare of their souls is made by parents a secondary consideration. As we may and ought humbly to pray for health and other blessings to our children, so we may and ought to ask for them length of days, entreating that the possession of the blessing may also be sanctified to them; and remembering, that "it is not the will of our Father in heaven, that one of these little ones should perish." But having made known our requests unto God, and using the appointed means for attaining what we ask, we must leave the result and the manner with God, in humble hope, that as the Psalmist found so may they,—“He asked life of thee, and thou gavest it him, even length of days for ever and ever.” For “this is the confidence that we have in Him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him.”

But, as regards ourselves especially, we are more likely to over-rate the worth of life, than to undervalue it. Precious as is this blessing, there are others more to be esteemed; for we must be willing to “lose it for Christ’s sake and the Gospel’s”

and "not to count even our lives dear unto us, so we may finish our course with joy." We may prize life as a rich blessing, yet should hold it loosely; being ready to give it up—for ourselves or our children—at our Master's call, knowing that beyond it are "prepared such good things as pass man's understanding." Life is an opportunity of glorifying God and working his work; and we should diligently seek to do the greatest quantity of work we can in the time allowed us. For the night of death cometh, and when the future world begins, the hours of our opportunity are past; "the dead praise not God" by their works, for they have already either "entered into rest," or else have been irremediably "cast into outer darkness" as unprofitable servants. And the people of God should view the present as the beginning of eternal life, and death as a deliverance from that body which, until it hath passed through the purification of the grave, is no longer fit for the soul to inhabit.

Living and dying are equally circumstances under which it will be more or less seen whose we are, and whom we serve; for whosoever liveth and walketh in the spirit will die in the Lord, will fall asleep in Jesus, and his death, like his life, will glorify God. Thus was it with the two little subjects of this memoir. As they lived, so they died, "in simplicity and godly sincerity," speaking to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to God." It was evident in their death-beds whose they were; and the spirituality of their minds was

seen in the tenor of their words and actions, both conscious and unconscious. Nor did their Saviour, through whose merits and death alone they had obtained grace, pardon, and acceptance, forsake them; but as in him they were complete and righteous, though of themselves altogether unworthy, so he "held their hand and kept them," mighty to comfort, defend, and save. In their dark hour, when their spirits went down into the valley of the shadow of death, "The Dragon, the old Serpent, the Devil," "who hath the power of death," had no permission to "hurt nor destroy;" so that "the sucking child played on his very hole," and "the weaned child put its hand on his den." For "their God came and saved them," and "was with them always, even unto death." These "ransomed of the Lord" went to Zion "with songs and everlasting joy upon their heads; they obtained joy and gladness; sorrow and sighing fled for ever away;" and with "robes washed and made white in the blood of the Lamb," they "entered into the joy of their Lord."

During the months of November and December last, a malignant scarlet fever had blighted the hopes of several parents in our village, cutting off the little sufferers in a few days, or even hours. The two brothers watched the epidemic with much interest, asking as usual after the sufferers, sympathizing with the parents, and hoping that God would spare others. They said, "Do you think that I shall have the fever?" or, "I can't have it, *except God pleases*;" but shewed no gloom or

alarm at the idea of death. As always, their thoughts turned upon their own mortality; David was constantly saying, "perhaps the bell may toll for me next." Abner, on the 31st December, after reading the text in his "Dew-drops," said cheerfully to his brother and sister, "I'm sure that that is true—mind and mark that text, Sister, for it's quite true." "It was, What is your life?—It is even a vapour that appeareth for a little time, and then vanisheth away." Before that day fortnight his own life had passed away. Every precaution was used to preserve them from contagion; and indeed they seem to have been cut off by the disease without having caught it from any one. By New-year's day the fever had all but left the village, and we hoped God designed to spare our children. But this was not the reason of their escaping so long: it was rather, perhaps, a merciful delay of our domestic trial, until the flock should be less in need of our pastoral exertions, and until our bodily strength should be a little recruited, after the more than ordinary fatigues of a sickly season.

The two boys, whose high health had been noticed by friends only the day before, were drawing their little waggon about for the last time on Thursday, January 9th, and jumping by themselves on one side of the garden, when a sudden fog, which was gone again in half an hour, obscured the sun, covering at first only their part of the garden. They were immediately called in, much against David's entreaties, who said, "Please no, Mamma, it can't be a fog to come so quick—it only the

smoke of the gamekeeper's gun." But the Lord had sent death to breathe in that passing and partial cloud, and within an hour David complained of sore throat, and began to droop. The scarlet flush appeared next morning, accompanied by a slight tetanic spasm; and the disease advanced, baffling every effort of medical skill, until "the silver cord" of life gave way on the morning of Thursday, the 16th. The other children, separated from their little brother as soon as the disease appeared to be serious, in deep anxiety and with unceasing enquiries, made and sent up toys, drawings, and whatever they could devise, to amuse him; nor did they forget to entreat God to make him better. They asked, Is it the fever?"—"Do you think we shall have it?" We said, "Probably it is the fever, but God will do what is best, whether he sends it to you or keeps you well." We were anxious not to increase their risk by alarming their minds; and, indeed, throughout the whole of their illness, carefully avoided any remarks which could agitate or depress. Yet we felt an ominous foreboding; and when on the 10th the carpenter brought their little waggon, which had required mending, it was said to him, "We know not how long they may live to use it,"—and they never again used it. Abner's heart was wrung with his brother's illness, and every effort which his sister made to comfort him was unavailing. He said, "O Mamma, if dear David should die, I shall never be happy any more." Yet he was voluntarily at his books, drawings, and lessons, as usual, all

10th and most of the 11th. Low, dejected, and often in tears, he was at the door every few minutes to listen for some one whom he might ask about "dear David:" and often and earnestly begged us to come and stay with him, when David could spare us; "Do dear Mamma, do come and be with me just a little, if you can." In the afternoon of Saturday the 11th, the fever, which doubtless had been silently about him, began to appear. He laid his head on my shoulder, saying composedly, and without a tear, that he never had such a headache before, and did not know how to bear such dreadful pain. The symptoms increasing, we separated him from his sister, and removed him at night into the same room with his sick brother: the scarlet tinge appeared next day, and probably *Water in the head* came on; medical efforts were in vain; he sunk into collapse on Monday the 13th, and died at night, after fifty-three hours illness, and two days before his little brother. His fever had not been raging, and we had scarcely begun to feel much alarmed, until it was evident that he was hopelessly sunk.

As at all times, so in his last sickness, he was anxious not to give trouble; and at the first said, "Dear Mamma, I'm so sorry to give you so much trouble, but I can't help it." During the night, when she was exerting herself on his account, he said, "Dear Mamma, don't do so—you've done a great deal for me already—I'm sure it will tire you;" and as long as his thoughts flowed in their usual way, made similar remarks. At the

sight of her tears, forgetting his own overpowering anguish, he threw his arms round her neck and said, "Don't grieve, dear Mamma." She replied, "I cannot help it, my love;"—but he repeated, "Don't grieve, my dear Mamma—promise me you will not grieve when I'm not with you to comfort you." He took his medicines without hesitation, asking for them at the proper hours; and in a cheerful tone said, "Please, Papa, don't give me oftener than you can help—it makes my head ache more to move;" or, sometimes, "O, Papa, my head *does* ache so, can you think of any thing to make it a little better." Never crying, never murmuring nor fretting, he shewed not a single trait of peevishness, irritability, or impatience during all his illness. Grateful for the smallest attention, he would say, "Thank you, thank you, dear Mamma;" and when sinking in torpor, repaid our efforts for him by a fond smile, or by feebly raising his face for us to kiss. Even the suffering look, the anxious expression, which acute pain for twenty hours spread over his sleeping and waking countenance, never banished from it the patience, the resignation, and the peaceful smile with which it shone. The disease rapidly laid hold of his mind, and he was frequently incoherent or overcome with drowsiness. His habit of ready obedience, however, remained, and was seen in the anxious hurried glances with which he sought to ascertain our wishes, and comply with them. When at length his throat refused to swallow the medicine put into his mouth, *his dejected look* seemed to say, "I can't help it—

am I doing wrong?" At the last effort to obey, he opened his mouth to its widest stretch, but the convulsive action closed the jaws with a snap, to unclothe no more.

During the first night he spoke often, at times correctly, and at times incoherently; on the next day he said less; on his last night a few couplets, and on his last day a few words were all he uttered. His unconscious talk was of spiritual things, sparingly intermixed with allusions to history and daily duties, but never to his play. He would speak at times of lessons, as if distressed and unable to learn them; and once or twice we remarked that in speaking, his words turned on those points of grammar which are most intricate to a child's mind, as one quite at home on the subject. He once called out loudly, "Cook, cook, don't make a glory of me," in allusion, as we thought, to the high terms in which the servant had spoken to him of her former minister's son. But his mind seemed chiefly busy with hymns, prayers, and texts, though we could not always catch the meaning of his broken sentences. He uttered part of his prayers, repeating the simple petitions more than once; and also his *grace*, especially this:—

"I thank thee Lord, for this our food,
But more than all for Jesu's blood."

We heard his favourite hymns, and most frequently those two which were also David's dying hymns: he tried to sing them in his own wild modulated way, starting up, and looking sweetly, but unconsciously, around. The only hymn which he

is remembered to have repeated whole was the following very much loved by both the children, and which he had said on the last morning that both were well, with a solemnity which drew a remark at the time :—

“ Soon as my infant lips can speak,
 Their feeble prayers to thee ;
 O let my heart thy favour seek,
 Dear Lord, remember me.

In childhood's following years, my tongue
 Tuned to thy praise shall be,
 And this the expressive humble song,
 Dear Lord, remember me.

From every sin that wounds the heart,
 May I be taught to flee ;
 O bid them all from me depart,
 Dear Lord, remember me.

When with life's heavy load oppressed,
 I bend the trembling knee ;
 O give my suffering spirit rest,
 Dear Lord, remember me.

O let me on the bed of death,
 Thy great salvation see ;
 And cry with my expiring breath,
 Dear Lord, remember me.

He called his brother's name occasionally, and once spoke of his former much-loved nurse. On Sunday he exclaimed, “ Did they say the Princess Victoria was dead ? ” His last lines, spoken in dreamy unconsciousness on Sunday night, and after long silence, were from a hymn which he had chosen at his prayers on his last night of health, but did not allude to during his illness except on

this occasion, when he repeated these three lines only :

“Solid comforts when we die,
After death its joys will be
Lasting as eternity.”

His rapid utterance and deep solemn tone thrilled through us in the darkness of the night, giving us an undefined idea of his danger. A few hours before his death, he raised his eyes, and though not able to unclench his teeth, called out hurriedly, yet with a smile, “He shall cut the skies in two, and then there will be such confusion ;” —a striking idea, new to us, and unlike anything he had ever before said. We thought that, although he had lost the reins of his mind, he was perhaps anticipating the day of judgment. His last effort of speech was to call, unconscious of all around, “David, David,” with clenched teeth, and with a suddenness, and in a tone, which made our writhing hearts shudder. Not long was his dear David of following his call, and going to his loved brother, to join the hymn of “Glory, honour, praise, and power,” to that Saviour who had loved them, and made them love him.

The acute pain in his head had subsided on Saturday afternoon, for which he expressed his gratitude to God—and so did we : probably however, it was a fatal symptom, and marked that some irreparable injury had occurred to the brain. His mind continued from that time to sink more rapidly but the heart remained awake, the anxious look of suffering was gone, and he lay, placid, happy, and

meek with his eyes frequently open, and his face raised in silence with inexpressible sweetness, at every little attention shewn him. He begged to be so laid that he might look at his sick brother, but neither mourned nor spoke of him; asked us to sit full in view, and seemed delighted to fix his eyes upon us. Seldom speaking, his look alternately shone with mind, or relapsed into stupor, and he became at length nervous and afraid of falling. During his last night, we could scarcely attend to him, for his brother was in convulsions in our arms, and our third little one was also sickening beside us. Nor had we so much alarm on his account as on David's, for he seemed to have many favourable symptoms. But when daylight came, all our hopes were dashed to the ground. Death was written on his face, the powers of life had evidently withered beyond revival, and we suddenly felt that he was no longer ours. What a comfort at such a moment to know—not to hope merely, but to know—that we had a Father and Friend above and beside us. To see by faith his face of love, even while he held out the bitter cup for us to drink; to be certain that the hand was his; and to be made able to say, “The cup which my Father hath given me, shall I not drink it? What! shall we be willing to receive good at his hand, and refuse to receive evil from the same hand?” This supporting confidence his gracious kindness vouchsafed to us; and we learned the reality of God's abiding presence, without which *feeble nature* must have sunk. Every human

our child's affection, who thus used his last relics of consciousness in turning to his parents a look of confiding and comforting love. Kneeling down, we commended his soul to God, in some of the rich prayers of our church. The pulse, which a little before had beat two hundred strokes in the minute, ceased, and the cheek grew cold; each noiseless breath, as we watched it, was drawn at longer and longer intervals, until a last one came, and we waited in vain for another. No change passed over his face; no convulsive movement of lip, or eye, or feature, gave sign of suffering; a simple (scarce perceptible) thrill in the hand which we grasped, told us of nature's last effort, and the bosom sunk down and heaved no more. Our Abner "was not—for God took him." The wonted smile, the usual colour, the unaltered countenance seemed to say, "He is not dead, but sleepeth;" and, indeed, the whole face of exquisite happiness, made us almost unable to believe that he was gone. Five days after, when we took our last look at his body before the coffin was closed, we still saw our Abner—asleep, with nothing of disease or death about the colour or features until the touch of the marble cheek told us that it was but a clod of clay which we saw. Our Abner was not there; he had left "the earthly house of his tabernacle to be dissolved" into dust and purified, that it might "be raised again a spiritual and a glorious body." He had gone to the "house eternal in the heavens;" had "been caught up into Paradise to hear and see unspeakable things;"

and now no longer our child, had become our glorified brother in heaven.

Our cup of sorrow was not yet full : heaviness truly endured for the night, but no "joy came in the morning." Our dying David was beside our dead Abner, and the crib which had just become a bier, had to be lifted away from the side of that which was as yet only a death-bed. Our gracious Father, however, forsook us not ; and even while we stood between them, holding in agony of heart the dead hand of one child and the dying hand of another, sustained our strength, nor permitted us to be "tempted above that we were able to bear," or to doubt that it was love which held the chastening rod.

The remaining duties to David left us no time to dwell upon Abner's death : yet our hearts were nevertheless ready to say, "Lord wilt thou break a leaf driven to and fro?" Abner passed away without suffering, except from the commencing head-ache, but David, "through much tribulation entered heaven." He had slight tendencies to convulsions during all his illness ; but for eight hours on the night of the 12th, and for his last eighteen hours he endured them at intervals never exceeding forty, and seldom reaching to ten minutes. During their last return, he had perhaps a hundred, each continuing from three to five minutes, and varying in degree ; but the slightest deserved the name of dreadful. No one who has only seen the common silent convulsions, can conceive the appalling nature of the tetanic spasms which this babe endured.

Often unconscious between them, his mind seemed forced into energy while they lasted; and though his eyes rolled wildly with agony, they were full of meaning, and he seemed striving in vain to fix on us a piteous and beseeching look. In screaming accents he continued uttering sentences, of which we could seldom catch the sense. Although his head and spine were bent strongly backwards, his limbs generally stiffened, and the abdomen hard and flattened like a board, yet his whole frame was incessantly writhing with a diagonal movement. His hands often grasped his chest and stomach as if the pain laid there: his face was purpled and his appearance was as if he were in phrenzied passion against his will, or like what we are accustomed to conceive of one possessed. Not knowing that the throat was almost incapable of swallowing, we probably increased his sufferings by pouring medicine into his mouth to give ease. As if out of his mind, he once struck at me while doing so, and contrary to his disposition, vindictively called out, "I love Mamma best—I want to go to Mamma:" yet as soon as he felt another fit coming, would stretch out his hands saying, "O take me Papa," probably finding in the stronger compression some alleviation of his agony. When a less intensity of spasm allowed him to answer intelligibly our question, "Where hurts you?"—he said, "Every bit of me, Papa." In his closing hours the action was much less, but the feebler scream and slighter writhings shewed, not a decrease of suffering, but a failure of strength. He passed indeed through

a "burning fiery furnace;" but we need not "think it strange concerning his fiery trial, as though some strange thing had happened to him." Fierce and fearful for any, and amounting for one so young almost to a martyr's sufferings, was there not an adequate cause for what he underwent?—and "shall not the Judge of all the earth do right?" The God of this babe was, doubtless, just and kind in these as in all his dealings towards him. Who then shall think lightly of original sin, when death, the fruit of that sin, was permitted by a just God to visit in such a way one who knew no other than birth sin, and whose demerit, original and actual, had already been remitted for his Redeemer's sake? Who shall underrate the deadly corruption of man's heart, which made it needful in a kind Father who doth not afflict any willingly, to refine in such a furnace one so amiable, according to human estimate, so holy and heavenly as his grace had made this babe?

A certain strangeness of eye, and other symptoms led us from the first to anticipate danger in David's case more than Abner's; and the idea that our heavenly Father would take both had not crossed our minds. A singular mixture of favourable and unfavourable symptoms, the temporary success of medical efforts, and the struggles, beyond what we believed possible, which failing nature made to rally, caused in our minds an agonizing conflict between hope and fear, even till within half a day of his death. The convulsions, on their first severe attack, yielded to active measures, and his

mind seemed to regain its poise on the fifth day. The fever exhausted itself and passed off at the usual time, but the fire, before it burned out, had destroyed the machinery of life; and although cordials succeeded in rallying his strength for a while, yet he gradually sunk again, and the convulsions slowly and fearfully resuming their power, mocked every effort to quell them. Within thirty hours of his end, he had risen up by his own strength, and held his wine-glass; but by degrees we had to administer every thing with a spoon, and lastly by drops from a quill. It was a source of exquisite pleasure to us thus to administer to his comfort and recovery. But at length, some hours before he died, the effort to swallow caused so much suffering and risk of instant suffocation, all means seemed so ineffectual, his strength was ebbing so remedilessly, and his feeble pulse rushing with such countless rapidity, that we ceased, saying, "the will of the Lord be done." But thus to lay aside the only human hopes of allaying his pains or saving his life, required an effort which words cannot well describe. When we had seen some returns of his little sprightliness and gleams of his usual intelligence, we hoped that God was about to restore him in his brother's place; but our hopes grew fainter and fainter; for "the silver cord" of life dwindled to a spider's thread, until at length "the wheel was broken at the fountain—the pitcher at the cistern."

His mind, struck from the first convulsions, gradually became less and less able to act. Sometimes

incoherent, or even for a moment phrenzied by agony, often dreaming and unconscious, more generally inert and languid,—he passed much of his time in drowsy silence, as if nearly asleep with his eyes open, able to answer, but seldom asking. Before his first severe attack of spasms, he made lively or spiritual remarks when conscious, and when incoherent or dozing, talked and sung with scarce an interval of silence. In his wanderings we never heard him allude to his play, and only once or twice to his lessons, when he seemed distressed, and would say, “I could not do my copy well, Papa;” “I can’t find my book;” “Please put my slate away for me.” After that attack of spasms, he spoke but little at any time, and his agonies did not seem to produce phrenzy. As soon as the warm bath had allayed the first severe convulsions, he said in his usual tone, “Mamma, you promised to show me a bird of paradise, but you never have, Mamma.” Silently amused by this toy for a long time, he begged it might be shewn to “dear Abby and dear Sister,” and was distressed that Abby was too ill to notice it. When leeches had relieved the pressure on the brain, he was suddenly like one intoxicated, and for a moment raised his hand against the stranger nurse; but the excitement soon subsided into his ordinary vivacity, and when we exclaimed, “David!” he replied, “I not David—I a wild beast—I a leopard.” We asked, “Are you thinking of your play of wild beasts?” He lisped out with a sweet smile, “Yes, Papa.”—“Are you Jesus Christ’s little

lamb?"—"Yes, Papa." "Does Jesus Christ love David?" "Yes, Papa;"—and his whole soul as usual, glistened from his eyes as he spoke. He revolted latterly against his medicine, and as we poured it into his mouth by surprise, he would quietly say, "It very unkind to do so," or, "It so cruel to do so." Once however when he had said nothing, we asked, "Is it very unkind, David?" and he answered quickly with a half smile, "It certainly was." Hearing of the flowers with which the mild season had filled the garden, he asked, "Please may I have a rose and a yellow chrysanthemum?" and held and gazed on them till he sank again. A little before he relapsed into drowsy languor, a new book of natural history, just received as a New Year's Gift, but which he had never seen, was opened, and its pictures displayed as he sat on the knee beside the fire. After a casual glance, he declined taking or touching it, and looking up with a grateful but laughing eye, said, "I can't read it, Papa,"—meaning that we knew he was too ill to be amused so. In all he said, however, even during this revival, there seemed to be little going on in his mind beyond what was directly suggested by sight or hearing.

But as long as his mind would act, either consciously or unconsciously, it was full of Scripture, and hymns, and spiritual ideas. In his wanderings, as has been said, we heard no allusion to his toys or play, and only once or twice to any thing secular. Delirium generally proves with what kind of thoughts a mind has been habitually filled:

and richly as David enjoyed his play and earthly pleasures, he must have held them loosely, with affections set on other things or we should have heard of them in his incoherence. The happiness, too, of his religion, was proved in like manner, by the joyous tone in which he often spoke, and the absence of gloom and alarm from his unconscious remarks. As his illness was longer than his brother's, so he spoke much more. Like him, he repeated his prayers and parts of them, especially the Lord's prayer many times, his *grace*, texts of Scripture, and above all, hymn after hymn, both consciously and unconsciously. As the connections and associations of his mind were broken down, the intervals of silence became longer, and the portions repeated shorter: the hymns dwindled to verses, the verses to couplets, the couplets to lines. Almost all his favourite hymns were heard whole or in part, and several of them often over. We noticed, "On Calvary's Cross the Saviour died," — "There is an hour when I must die," "Often tolls the solemn bell," "See the kind Shepherd Jesus stands," and others already given: and the two following, which were amongst his choicest favourites, we heard more than once.

" I humbly will rejoice,
To Jesus will I sing,
That I a child may raise my voice,
And praise our risen king.

The Lord is ris'n again,
Who on the cross did bleed:
He lives in heav'n to die no more,
The Lord is ris'n indeed.

He truly tasted death,
 For wretched fallen men ;
 In bitter pains resigned his breath,
 But now he's risen again.

He hath himself the keys
 Of death, the grave, and hell ;
 His is the victory and the praise,
 And he rules all things well."

His usual manner of repeating all his hymns,—but especially the following, and which was of course retained on his death-bed, was so original, energetic, and impressive, that the lines still sound in our ears. By day, by night, in every place, we seem to hear a sweet well-known voice lisping, "Upwards, Lord, our spirits raise, *all* below is but a *dream*." "Teach us henceforth how to live, *with eternity* in view."

"As the winged arrow flies,
 Speedily the mark to find,
 As the light'ning from the skies
 Darts and leaves no trace behind.

Swiftly thus our fleeting days,
 Bear us down life's rapid stream ;
 Upwards, Lord, our spirits raise,
 All below is but a dream.

Thanks for mercies past receive,
 Pardon of our sins renew ;
 Teach us henceforth how to live,
 With eternity in view.

Give thy grace to young and old,
 Fill us with the Saviour's love ;
 And when life's short tale is told,
 May we dwell with thee above.'

His last hymn was the following couplet ; and though his brother's dying lines were from the

same, the remarkable coincidence was altogether unconscious; nor did we hear the boys repeat any more of it during their illness;—

“ Be the living God my friend,
Then my bliss shall never end.”

Though apparently often repeating Scripture and hymns to himself as in health, yet the greater part of those he spoke aloud were in dreamy unconsciousness; many of them in the stillness of the night. They were either spoken in his usual simple, artless manner, with solemn, emphatic, but happy tones; or else sung aloud in his own wild sweet notes, which in the dimness and silence of midnight fell overpoweringly on hearts already bursting. His eyes were often open and cast unconsciously upwards, and a sweet and gladdening smile invariably beamed as he spoke or sung, almost for hours together. We cannot tell what we felt on hearing that unconscious voice, so dear to us, suddenly break forth in loud and thrilling notes, “Glory to thee my God this night,”—and sing the whole hymn to its conclusion,—“Praise God from whom all blessings flow.” Nor can any one but ourselves realize what it was to hear his artless tongue lisp, in imperfect accents, these amongst the other verses of his favourite chapter,—“Let not your heart be troubled, neither let it be afraid;”—“In my Father’s house *how* many mansions, if it were not so I would have told you; I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive

you to myself, that where I am there ye may be also ;"—If ye love me keep my commandments, and I will pray the Father, and he shall send you *another* Comforter that he may abide with you for ever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." His occasional conscious remarks shewed that he thought on serious subjects. One morning he said, "See God has made me a little better." Another time, "Papa, you try to take care of me,—God *takes* care of me—See, he took care of me all night." We have a vague recollection of many such remarks. On the 12th he said "Mamma, this is Sunday—What a Sunday :—no Church—no Dew-drops—no hymns." He often, as he lay silent and drowsy, suddenly burst into an agony of tears without moving. Thinking it was from pain, we endeavoured to soothe ; but when asked, "Where hurts you ?" he would say, "No where ;" or if asked, "What is the matter, dear ?"—would answer, "Me don't know Papa." In one of these fits of crying, he threw his arms round my neck, "I so sorry,—so *very* sorry, Papa." To our enquiries why he was sorry, he could only answer, "Me don't know, Papa," until asked, "Is it because you've been often naughty ?" when he said with earnest simplicity, "Yes, Papa," and lay down peaceful and smiling as before. He often cried out after this with bitter weeping, "O I sorry—I sorry—so sorry." We have since thought that an indistinct idea of parting with us may at times have shared with penitential feelings,

in the sorrow which evidently wrung his little heart.

From the first, his look, unlike Abner's, seemed to show a consciousness of danger, perhaps even of approaching death ; and there was in it an unusual solemnity, yet without fear or want of cheerfulness. Up to the time of his death, he lay meek, placid, and happy, with his usual smile of artless simplicity, except during the extremities of pain. Even when forced to scream, the sunshine had returned to his countenance, almost before the agonizing fit had passed away. Except during those times, he never complained, not even moaned but in sleep ; was never heard to murmur, never observed to be irritable. If his feeble and frequent request,—“Please a little drink,” happened at any time to be unheard, he repeated it without impatience or change of tone. Towards the last, the swelling of his lips and tongue thwarted his attempts to compose himself as usual, by sucking his thumb ; but though the disappointment was evidently very great, it occasioned no signs of fretfulness. Grateful for every kindness, contented and patient, it seemed as if those about him suffered more from his afflictions than himself did : and, as though nothing could shake, beyond a few moments, the love, gladness, and peace of his blessed little soul. In the two first days he often spoke of his brother and sister, and greatly prized the little toys which they made and sent up, saying, “O, so kind of Abby and Sissa. Dear Mamma, please to take care of them for me ; and most of his questions,

until after Abner was taken ill, were as to their safety. But after his brother was brought in, he scarcely spoke of either, except occasionally asking to be so laid that he might look at "Abby," or dropping a fond word about them. His parents tasted his love as they had done Abner's, and felt that it was strong even to the end. While consciousness or half consciousness remained, it was his delight to lie gazing at us, his thumb in his mouth, as an infant and his whole frame motionless, except when he turned his head to follow our movements. If he saw us rise, he would say, "Don't go away from me, dear Mamma;" if he missed us from his side, he would call and make signs when he could no longer call. As he lay with his glistening eye upon us, he would take his thumb from his mouth every few minutes, and softly say, "Dear Mamma," or "Dear Papa,"—"you so very dear to me," or "me can't tell how dear you are to me." He would silently put out his hand for us to kiss or grasp, and his face shone with pleasure as we sat by him, holding his little hand in ours, repeating his favourite texts and hymns. Even when speech was failing, we often heard his deep whisper, sighing out with intense emphasis, "Dear Mamma," "Dear Papa;" and towards the very last, when scarce able to open his eyes, and generally unconscious, we often perceived a feeble attempt to articulate the same sounds. The day before he died, while we knelt by him, as he lay speechless and apparently insensible, he unexpectedly sat upright, tried to fix his

glazing eyes upon us with a fond sweet expression, and, putting an arm round each of our necks, drew us until our faces touched his : he looked wistfully, but could not speak, and after holding us a few moments slowly loosed his arm, and sunk back insensible on the pillow. He continued afterwards occasionally to open his eyes and look steadily on us for a moment ; when his powers were unequal to this, he still knew our voices, and turned eagerly toward the sound ; when sinking yet more, he acknowledged by a grateful feeble smile our moistening his lips ; and, almost to the last moments an expression of pleasure passed over his face when we said, " Is David our dear boy ? "

But if he loved us, much more did he love his Saviour, and his soul was always alive when we mentioned the name of Jesus, or repeated his favourite hymns, especially the lines,

" Blessed Jesus, meek and mild,
Look upon a little child."

And the Saviour did look upon him, and kept his soul at peace. His features were much disfigured by the fever and the remedies applied ; yet his own smiling eye was still there, sweet and full of love even in its dimness, and the pleased and peaceful expression was still visible amidst the ravages of disease. The last indications of consciousness, a little before he died, was seen in his eye and eye-brow, when we said, " Is he Jesus Christ's little lamb ? "—" Does Jesus Christ love David ? "—" Jesus Christ will never leave

David." It was impossible not to feel the truth of those lines :

" How sweet the name of Jesus sounds
In a believer's ear ;
It soothes his sorrow, heals his wounds,
And drives away his fear."

We often entreated the Lord to assuage his anguish, but it was not his good pleasure to do so ; and, after his limbs had been long cold, we commended his soul to God as we had done his brother's, expecting for hours that the next spasm must extinguish life. At length seeing no apparent change nor end of his sufferings, in one of his intervals of ease, we prayed,—and it was a prayer under which our hearts writhed, that God would either stay his agonies or release his soul : and before the words had well escaped our lips, the nurse exclaimed, " He is going." We sprang up and found his life ebbing away in peace as his brother's had done. He had slightly raised his now bright eyes, and his usual serene and affectionate smile was discernible. His look was not vacant, but lively, soft, and full of mind ; and the whole expression was so much his own, so beaming with an indescribable, unaccountable pleasure, that we involuntarily turned to where his wistful gaze seemed fixed, saying, " Are you going to Jesus Christ ?" The silent breathing, the placidity of every feature and limb, shewed the absence of uneasiness or pain ; and we watched, with his hands in ours, for some minutes, until the last breath had been drawn, and the body lay silent and motionless. The eye

lost the mind which had just beamed from it, and our David had winged his way to glory; and, unlike the moment of Abner's death, we had leisure to feel the extent of our stunning and double bereavement. The sun was beginning to stream in upon his crib; and forgetting the countless mercies mingled with our affliction, we sickened as we caught from the window a glimpse of the spring flowers in the garden, and heard the robin and blackbird singing underneath; and those long forgotten lines of a miserable man, but masterly poet, involuntarily rushed to mind,—

“How can ye sing ye little birds,
When I'm so weary full of woe.”

But such a feeling in times of sorrow, though common, is very wrong; and a wise and good man said of such feelings in himself, “It is now spring, and all the pleasures of it displease me—every other tree blossoms, and I wither—but I fear my present discontent does not proceed from a good root.”^m

The smile and even the natural colour remained upon David's face up to the time of interment; but there was something different from his usual expression, for no trace of archness remained, and a solemn seriousness, and more than usual degree of infantine simplicity, was spread over his countenance.

The two brothers were laid side by side in the same grave, on Saturday, the 18th of January, in

a spot of the churchyard where they had often gathered violets and daisies. Taken away from the evil to come, they have entered into peace; they shall rest in ⁴their beds, until the heavens be no more, then shall they awake and be raised out of sleep; and in their flesh shall see God.^a Worms indeed shall destroy their bodies, as they moulder into dust; but that very "dust is under the careful eye of their Redeemer, to whom it is very dear, and who shall raise it up at the last day." And as little David said, though their bodies have been put into the grave, themselves are not there—they are in heaven: nor must we seek the living among the dead. Their Saviour having prepared a place for them, came and received them unto himself, and where he is, there are they also. "Blessed are the dead which die in the Lord: even so saith the Spirit, for they rest from their labours, and their works do follow them." Their Saviour took away the sting of death, and those who saw their expiring faces might well have thought it was a happy thing to die, for there seemed no sorrow in their dying. God graciously lulled nature asleep, having disarmed death of all that causes fear; and therefore to them "to live was Christ—to die was gain." Any who hear their unconscious dying songs of joy, which the last efforts of memory drew unknowingly from the same hymn, would have felt that heaven and earth were very near. We seem to have seen heaven opened at the death-beds of our two precious lambs: death-beds of blessedness

^a Isaiah lvii. 2. Job xiv. 12. and xix. 26.

and peace, like those of God's experienced people, and sweetly illustrating our Lord's words, "Who-soever shall humble himself and become as a little child, the same is the greatest in the kingdom of heaven." It was with them as with the good man of a former generation, who, "had but to step from his death-bed to heaven." The survivor, at first uncontrollable in her grief, and saying in Abner's words, "O why can't we all die and go to heaven together," afterwards said, "They know their doom now, but it is a happy doom.—It's what they wished for,—they often thought of death, and so when it came they had nothing to do—no repentance for their death-bed, they were quite ready when God called them, and now they are so happy they would not wish to come back again to me;—Abby was drawing crowns on Saturday—that was the last thing he ever drew—and now he has got a crown of glory for himself."^{*}

"O may the grave become to us,
The bed of peaceful rest,
Whence we shall gladly rise at length,
And mingle with the blest."

* Two infant relations of theirs, an uncle and aunt who died within two days of each other, likewise sleep side by side in one grave. Not a few of their near kindred of all ages, some of whom have already been alluded to, had entered heaven before, and would welcome them to the "innumerable company of angels and of spirits of just men made perfect." Among these was a grand-uncle, who died sixteen years before,—"an old man just about done,"—to use his own words. As a comparison of these infant's death-beds with his, shows how like-minded are all God's children, a few particulars chiefly

But our visitation, notwithstanding, was, and is heavy. Its extent, its suddenness, seemed at first

from his printed memoir, which is now only in few hands, may not be unacceptable.

Beloved by all who knew him, it was said of him when young,—“How sweet are his letters—he advises as a friend—exhorts as a father—sympathizes as a brother.” Part of his professional life had been passed in Siberia, and after his return home, his Russian friends wrote, “You unceasingly continue to be the object of our conversations,” and the poor, “the men, women, and little children do not cease warmly to remember you. ‘our father, Vasili Vasilivitch,’” which was his Russian name. He was a Christian: a powerful sense of the presence of God pervaded all his conduct. His temper was naturally amiable; it was improved by Christian education, and his heart was renewed by the Spirit of God. In his profession he gained the affectionate confidence of all his patients. His firmness and calmness in danger, his skill, steadiness, and unruffled intrepidity in difficult and alarming operations, drew the admiration of all. Avoiding bustle and hating display, he was meek, yet resolute, gentle, courteous, and peculiarly averse to speaking evil. In domestic life his affectionate kindness, his uniform cheerfulness and serenity, his diligent improvement of time, his prudence in instructing, his fatherly love in reproof, in a word, his Christian consistency of character, remain indelibly impressed on the hearts of those who knew him best. His active mind entertained through the whole of his life a great aversion to idleness: and even in the languor of his long illness he was generally seen reading or writing, and his bed covered with books and papers. He had for many years been engaged upon an important work of Medical Science; but when the progress of his disease

almost to take away reason, and our heads appeared to grow giddy, our heart-strings to give away ;—it

shewed that his time for earthly duties was drawing to a close, he lost, in a great measure, his relish for all human writings, and paid most attention to the Bible. Laying aside his philosophical and philological pursuits, when they were alluded to, he said in a decided tone, " My time for that is done : " yet loved to speak of such of them as bore upon the subject of Missions ; for though debarred from attending their meetings, his heart was still with the various Societies of which he was a member.

Death was to him no disagreeable object. Frequently the subject of his conversation, he spoke of it calmly and gave directions with serenity respecting various things to be done after his decease ; looking forward to it with serenity, and often longing to be with Christ. One day he said, " I feel such a sweet composed state of mind, that I think it cannot be long now ; my breath is very short, but if it were His will, I would desire it might be still shorter." At another time, when he seemed to be speaking, and was asked if he wished for anything, he said, " No, I am just calling upon Christ to come—he will come soon now." When asked how he was, he oftener answered in his langour, " I do not know very well, but I am just as I should be,—I am in the state God pleases, therefore it is right." If any one, in taking leave of him for the night, expressed a wish that he might have refreshing sleep, he would say, " I thank you,—but I shall just have the sort of night that God pleases,—perhaps it will please him to give me quietness and ease, and if not, I trust he will give me patience to endure what he may appoint me." Then pressing affectionately the hand that held his, he would say, " God bless you—keep you—guide you—direct you—give you

was a dream—a bitter, bitter reality. Having had no time to collect our thoughts, no leisure to prepare

refreshing sleep, fit you for all your duties," &c. In the morning he would say, "Sometimes God gives me refreshing sleep, but often when I am awake, he gives me songs in the night." After relief from great pain, he said, "To be sure I asked relief, and God has given it me; I asked also patience to endure; God has answered that too, by making patience unnecessary." He often complained that he was impatient, and prayed that patience might have its perfect work; but everyone noticed that his submission was exemplary, and that patience was eminently perfected in him. His psalm-book was always under his pillow, and he often read it receiving much pleasure from many of the psalms, especially that part of the sixty-second, beginning "My soul, wait thou with patience upon thy God alone:"—and seemed overwhelmed in contemplating the 17th verse of the fortieth, "I am poor and needy, yet the Lord thinketh upon me." He was very fond also of the xviith of St. John's Gospel. One night, when much distressed, he asked one of his family to sing the New Song," by which he meant, as it was found, the paraphrase from Revelation i. 5—9.

To him that loved the souls of men,
And washed us in his blood, &c."

He seemed to be quite abstracted from outward things, while it was singing, and repeated the words with peculiar energy. At the line, "Behold on flying clouds he comes;" he looked up, his countenance being strongly expressive of holy joy, and said with eagerness, "Yes, he comes." At the next line, "His saints shall bless the day," he said, O yes, they shall bless it." But at the succeeding lines,

"While they that pierced him sadly mourn,
In anguish and dismay,—"

ere it descended, we scarce knew which way to turn, and could only cry, "Hear me speedily, O Lord,

he quickly said, "But I have nothing to do with that—O no—that is all taken away." This "New Song," as he called the hymn, was repeatedly sung at his request during the last days of his life, and particularly once in the middle of the night, when he expected to be immediately removed from earthly scenes. On the Sabbath day before his death, when told that his minister had called, he said, "O tell him to come up; I am not able to speak much to him, but he will direct me to the High Priest." He sometimes said, "I do not stand in need of men's prayers, but they are most pleasant to me." He seemed delighted with the character of Christ as a Priest, and often exclaimed, "Oh that High Priest." He said, "What a mercy it is that I have nothing to do, but that salvation is purchased for believers by Christ, and is freely bestowed on them." Once before, when his immediate dissolution had been looked for, and his sufferings were so very severe that he was unable to engage in his usual religious exercises, he continued to pour forth his soul in ejaculatory prayer, and his thoughts were evidently directed to the Father of Mercies. On the day before his departure, he said, "I have just been thinking about heaven; surely there must be some employment there, and I have been thinking what service Christ will put me to, or what I am fit for." He said on the same day, "I like you to be reading a few verses now and then, and speaking a word to me, for I wish to be employed in Divine things as long as I am able." It was not long. The conflict was soon over: and his purified spirit left his body in a gradual and composed manner, and entering into its heavenly rest, immediately joined the company of those who are eternally employed *in ascribing praises to Him that sitteth upon the throne,*

my spirit faileth." When the one thunderbolt had burst, and the other impended, the words of Job

and to the Lamb for ever and ever. In the church of which he was an elder, his minister at the close of his sermon next day, spoke of having seen him the day before, "grappling with the last enemy, firm in the faith of Christ, unmoved from his hope in the Divine promises, and longing to be absent from the body, that he might be present with his Lord; and after a long course of illness, borne with admirable patience and resignation, obtaining the victory, and being translated from the bed of sickness to that blessed presence. "His Christian light shone before men, and by his good works he glorified his Father who is in heaven; as a son of God, he was truly blameless, harmless, useful, and without rebuke, in an evil world."

Visited with many and heavy bereavements, he felt them keenly, but was enabled to endure them with that calm resignation, which only confidence in God can produce. Five of his children had already fallen asleep before him, but they "slept in Jesus." Three of these died successively, before the age of fourteen, after lingering illness. Of the first he could say, "He is wonderfully serene, and is scarcely ever observed to fret: his mind seems completely subdued to a submission to the will of God, and he appears warmly to adopt the confidence and hope in the Divine protection, so finely expressed in some of the Psalms, which he recollects, or which are read to him." "He was lovely in his life, and blessed in his death." Of the second who died, her father long saw cause to hope that "God was drawing her to himself, and gradually preparing her for whatever was his will concerning her;" and when she died, after midnight he kneeled down and prayed, "O Lord, we bless thee on behalf of this beloved child, that the conflict is over, and that she is now inheriting the promises." And of

rushed to mind, "Thou scarest me with dreams, and terrifiest me through visions :"—"O thou Pre-

the third, who died two months before himself, "a frank and affectionate boy, of delightful amiableness, and possessing acquirements much superior to his age," his father was comforted in seeing the "increased seriousness of his thoughts and the marks of a work of the Spirit of God appearing in his life and conversation."

But besides those who had entered heaven before the two brothers, one may be mentioned, who we trust has joined them since,—their faithful nurse, who left us some months before their death to live near her own relations, and afterwards died in peace, relying on the merits of her Saviour. Ready to promote our plans for their welfare, she had endeavoured to do her duty to them; and, aided in her own religion by theirs, grew as they grew; at the same time also fostering their spiritual tastes and helping their progress. Hence, the little anecdotes and conversations of the nursery, most of which however, have passed from our recollection, were often highly interesting. For instance, when Abner was about four years old, he used to weep if his sister were naughty or unruly with the nurse, and would spontaneously go into a corner or under the table, and pray that God "would give her a new heart." About the same time he said in evident distress to the nurse, on seeing a person galloping on Sunday about *Parker's Piece*, (Cambridge,) "Nurse, I'm afraid that gentleman is finding his own pleasure on God's holy day."

As she had been with us nearly five years, there was as might be expected, a strong attachment between the children and her. After she had left us, the name of "Cambridge Nurse" always thrilled the chords of the children's hearts; and, on the other hand, the shock of *their death* fell upon her with no ordinary weight, and

Many will, many do, sympathise with us ; yet none but a parent, a bereaved parent, can appreciate the anguish-which rent our hearts. It may be said, if you loved them you would rejoice, because they have gone to their Father, and because they have attained to joys unspeakable, and have escaped evils unnumbered. So we do : but these gladdening thoughts, though they add a sweet, remove not from the medicine its bitter taste. While our happy group was beside us, delighting, cheering, and refreshing ; while heaven seemed but a few steps off, although the idea of separation was indistinct and distant, it was easy to look forward to their early death as a light matter, by dwelling on the joy of it, and forgetting the sorrow ; for the mind could then overleap the weary, lonely length of way, whether days or years, that stretches itself between the dead and the living. We often since have found parents doing so ; and shuddering within ourselves, we pray that God may not take them at their word. But now that our happy group has disappeared, except a survivor, whose loneliness, as a relic, carries our minds backwards to the desolation which we have beheld, and whose precarious health forces our thoughts painfully forwards, in fear lest the ruin should soon be complete,—we feel as Job felt when he said, “ O that I were as in months past,—when the Almighty was yet with me,—when my children were about me.” It was a bitter offer that Reuben made, though perhaps he knew not its bitterness, when he said, “ Slay my two

sons if I bring him not back to thee."° While we rejoice that our dear children are in blessedness, how shall we rejoice that they are gone from us. Could we—ought we to have prayed that they should be removed? Jesus said of those he loved, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." If affliction were not grievous, but joyous, as is suggested, it would be no chastening. Resignation requires not that sorrow, but that repining should be laid aside. Sorrow is not sinful, for Jesus wept at the grave of a friend whom he loved, and who he knew would be immediately alive again. St. Paul, within two years of his own departure, viewed the deliverance of a friend from death, as a mercy to himself as well as to the sick man: "God had mercy on him and on me also, lest I should have sorrow upon sorrow." Why are we bidden to "weep with them that weep," if they are doing wrong to weep? It is presumed in Scripture that we do sorrow for the death of friends, even though they "sleep in Jesus;" only we must not sorrow as others who have no hope.º

The sudden, the double blow seems still only of yesterday. We miss the one dear child, and turning in thought to the other, he is gone also, and the mind starts and seems to say, "What both—is it possible that both are gone?" They were our earthly stay—our earthly joy, a comfort and solace in our pilgrimage, for the blow came upon

o Gen. xlii. 37. p Philip. i. 27. ; Rom. xii. 15. ; 2 Cor. 13. 1 Th

family already not unknowing of severe and various trials. In them we have lost our sweet associates, our spiritual brothers, as well as our children ; nor is it a light part of the trial to feel that another, who is also dear to us, has lost her guide for soul and mind, her prop and stay, her joyous, fond, and heavenly companions. The blank is yet strange to our feelings, for in the midst of all other trials, we had felt conscious that through these babes our cup of blessings overflowed. The beaming affectionate truth of Abner's countenance always cheered and was something upon which we felt we might implicitly depend ; and the fervent love, the artless sprightliness, the intuitive quickness of David, was ever at hand to refresh our fatigue or depression. Their spiritual and intelligent ideas flowed so habitually, that we should have felt surprise had a day passed without. But now we breathe no longer the atmosphere of hymns and Scripture to which we have been accustomed. Along with the sound of their voices, have passed away their gladdening smile, their heavenly look, their meek and filial embrace—and "Memory's sting is the joys that are gone." "We cannot bring them back again:" and our thought now must be, "we shall go to them, but they shall not return to us." We "miss them for their seat is empty ;" they "shall return no more to our house, neither shall their place know them any more;" for their "dust hath returned to the earth as it was, and their spirits have returned unto God who gave them." Their "harp hanged on the willow trees," remains

"mute and unstrung;" and we listen in vain for their "songs of Zion," coming fresh from the heart with their own peculiar zest. Their accustomed walks, "before like the garden of Eden," are now to our feelings "desolate as a wilderness." Their play-room with their buildings and stores standing as on their last day of health, their books and lonely gardens, the empty places at church, the "double green hillock, whose casket contains a double jewel," are before our eyes, and remind us overwhelmingly of the "affliction wherewith the Lord hath afflicted us." Linked with every association of our hearts and minds, they are before us everywhere, and at all times:—

"We see a hand you cannot see,
That beckons us away;
We hear a voice you cannot hear,
That bids us not delay."

But, it may be asked, why have we thus intruded our sorrows upon others, and unbosomed our feelings to the eye of strangers. It is in the humble hope that others in affliction may be encouraged to seek unto Him who sustained us, and may taste the blessedness of that comfort which was vouchsafed to ourselves. Some who read these pages may have been saying, "Behold, see if there be any sorrow like unto my sorrow;" and to them we say, that our sorrows are also great. Their "souls may refuse to be comforted;" and therefore we tell them, from experience, how true it is, that "though the Lord cause grief, yet will he have compassion according to the multitude."

of his mercies."^a "Affliction is an herb, bitter indeed to the taste, yet wholesome, savoury, and fragrant." It is the remark of a divine in days departed, "that events, bright and joyous, are followed frequently by others of a lowering aspect. Experience sanctions the observation, conscience discerns the reasonableness and goodness of the appointment. When the firmament over us is serene, and the hours seem too short for our felicity, our affections are ready to cleave to earth rather than soar to heaven. How needful then that clouds should cover the expanse, and that our heavenly Father should speak commanding us to hear his beloved Son in whom he is well pleased."^r

Many warnings were given that our dear boys were about to be removed, but, as often happens, without their attracting our attention. Their own frequent anticipations of early death, the strain of the hymns which they chose—almost all pointing to the grave and the world beyond, together with many little events in Providence, unnoticed at the time, but which now rush to memory, were doubtless intended by God to prepare the children for their early change, and us for the coming blow. And probably the intended effect was in some measure silently accomplished, by the unseen realities of the future world being thus prominently and unceasingly kept in our view. Neither have "the consolations of God been small with us" since their death. The burst of heartfelt sympathy with which our sorrow was met by all who knew,

and by many who did not know us, though un-
 availing to heal our wound was yet a refreshing
 "cup of cold water given for Jesus' sake," by
 those who felt they could do no more: and Jesus
 saith in his Word, that "Verily they shall not
 lose their reward." May he always "deliver them
 in their time of trouble." Many sources of
 comfort open themselves to our hearts, while we
 mourn for our dear babes. Their heads are low
 and safe from troubles and snares; asleep, "where
 the weary be at rest, and where the wicked cease
 from troubling." A poor widowed mother lately
 said of her son who had grown up ungodly, "O
 that I had buried him, Sir, while he was yet a
 child." A poor wanderer from his Saviour lately
 said, "O that I had died while I was a child, for
 now I know that I am lost, and I cannot give up
 my sins." This man's despairing anguish our two
 boys can never know, nor can we ever taste, re-
 specting them, that parent's sorrow. Much of
 their earthly happiness came from their "dwelling
 together in unity," that good and pleasant thing
 —inseparable as they were on earth, and spared
 at death the pang of a separation which they dread-
 ed, it is sweet for us to feel that they are still un-
 parted, singing together the praises which on earth
 they loved to sing in unison. Their Lord, foresee-
 ing that the chill air of this evil world would blight
 them, transplanted these exotics into that more
 genial climate, for which he made them meet, and
 where they shall "grow up as the lily, and blossom
 as the rose." Fondly did we cherish them, &

nestly desiring that they might have as much happiness as possible ; but their Saviour, who knew better than we what they needed, and could bless them in such wise as earthly parents could not, took them home to his Father's house ; and now they are "before the throne, and serve him day and night for ever." There they "shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat ; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes." Where they are, there "shall be no more death, neither sorrow nor crying ; neither shall there be any more pain, for the former things are passed away." Our Master who had entrusted them to our care to bring up for him, blest our endeavours to train them for his honour ; and though not in such a way as we desired or hoped, granted our prayers that they might glorify him. In their lives he made them praise him, by their deaths he made them glorify him, and he hath taken them home to reign with himself for ever. He "who for our sakes once became poor," ripened them under our hands, came into his vineyard and plucked his pleasant fruit, and should we refuse him this the best gift we had to offer ? Precious as they were, they are none too precious for the blessed Friend who now has them. Were they our much prized, our fragrant flowers ? He who calls himself the "Rose of Sharon, and the Lily of the valley,"—

who gave himself for them—for us—for all, “an offering to God for a sweet smelling savour;”—came and “gathered a lily and a rose out of our garden,” to wear in his own bosom for ever. He honoured us thus by taking our two choicest flowers, and removing them to his own heavenly and glorious mansion, there to blossom for ever in unfading beauty; and when he cometh and calleth ourselves also home unto him, we shall see them there. Was it a chance that happened unto us? a blight that fell unbidden on our little ones? a pestilence whose arrow struck their hearts without the Lord’s command? He whose providence preserved a single Infant dwelling at Bethlehem, whilst he left the rest to perish in the general destruction, could as easily have preserved ours by natural, as he did that Infant by supernatural means. But we desire to be “dumb, because God did it.” And truly he hath been mindful of his promise, and hath neither forgotten nor forsaken us. Helped by him in our time of need, we have been favoured with the rich consolations of his goodness; and although we have passed through deep waters, he has been with us; and through the fire, he yet kept us, that it burned us not.

Doubtless we needed the chastisement which he has sent; by degrees he will shew more and more his designs in sending it, and, in the mean time, one thing we know—it is well, for God did it; and in his dealings there can be no mistakes, no unkindness, no evil. Perhaps we loved them too well—perhaps valued them too little. Perhaps the

Lord of the vineyard had to teach us in our experience, "that we might be able to comfort others," both our own flock, and those whose eye this little book may meet; comfort "with the comfort wherewith we ourselves have been comforted of him." Affliction has a bearing merely on those principally visited, but likewise all with whom these are connected; and speak each a message, loud in proportion to the nearness of its approach. It, therefore, becomes all that we require into the lessons that God designs to teach by any affliction which "toucheth them." If they are bound in fetters and holden in cords of affliction, then God sheweth them their work, and their transgressions that they have exceeded. He opens also their ear to discipline and commandeth them to return from iniquity; and their wisdom thereby say, "Let us search and try our ways, and turn to the Lord." Nor should the afflicted be content with a narrow view of the Lord's dealings, or a partial survey of their own ways. "Affliction seekest out the Lord's panacea—his heal-all—his universal instrument: with this he breaks down the proud character, and calms the angry one, strengthens the feeble one, and hardens the soft; toughens the brittle one, quickens the dull, and tames the unruly one." A chastisement sometimes points, not to particular faults or failings, but to whole elements of the character that require change. To change the dispositions and change the habits of the heart, to implant new tastes, and eradicate old, to e-

or depress the tone of feeling, are all sufficient and frequent causes of affliction. "One of the heaviest afflictions that ever descended upon Jacob came upon him after he had reformed the disorder of his household at Bethel, when his tent was pitched beyond the tower of Edar. Some sorrows are sent to correct the offences, some to invigorate the graces of the children of God."† Yet should it be remembered, that in all affliction there is chastening; and chastening pre-supposes offence. It becomes all the sons and daughters of affliction to say, "Enter not into judgment with thy servants, O Lord, for in thy sight shall no man living be justified." And this view of affliction has been taught to some who were the holiest and least blemished of mankind. It was taught to one of those three whose excellence—had human excellence been of value sufficient "by any means to give a ransom" for the soul, or even to avert temporal calamity—would have delivered Jerusalem from destruction. Of this holy man God said, "There is none like him in the earth; a perfect and an upright man, one that feared God and escheweth evil." He had so exercised himself to have a conscience void of offence towards God and man, that in the hour of affliction he could say, "Thou knowest that I am not wicked." Yet was he thus sternly rebuked by one "who was unto him in God's stead," Thou sayest "I am innocent, neither is there iniquity in me;" "behold in this thou art not just;" "surely it is meet to be said unto God,

† Life of Thomason, page 113.

I have borne chastisement, I will not offend any more; that which I see not, teach thou me; If I have done iniquity, I will do so no more." And after this reproof, sanctioned as it was by the Lord himself, he that had been afflicted cried out, "Behold I am vile—I abhor myself, and repent in dust and ashes."^u If this holy man's afflictions were chastisements, who shall say that his own are not? Even Job felt that he "could not answer God one of a thousand" of the charges that he might justly bring against him: and, indeed, if He be strict to mark iniquity, who shall stand? "But there is forgiveness with Him that he may be feared;" "as many as he loves he rebukes and chastens;" and "happy is the man whom he corrects;" blessed he whom he chastens and teaches." It becomes all who are in affliction to "hear the rod, and who hath appointed it;" to say, "Against thee, thee only, have I offended, and done this evil in thy sight, that thou mightest be justified when thou speakest and be clear when thou judgest." The prayer of the afflicted, when he is overwhelmed and poureth out his complaint before the Lord," should be, "My soul melteth for heaviness, strengthen thou me, according to thy word;"—"Let my soul live, and it shall praise thee; and let thy judgments help me;" "It is good for me that I have been afflicted: before I was afflicted I went astray, but now have I kept thy Word." "Guide me with thy counsel" on earth, "and afterwards receive me to glory;" and of thy mercy grant me "an entrance abundantly

^u Ezek. xiv. 14.; Job i. 8; x. 7; xxxiii. 6, 9, 12.; xxxiv. 31, 32; xl. 4; xlii; 6.

into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"O, Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy name, through Jesus Christ our Lord."*

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*Upon the stone slab in Pytchley Church-yard which
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in one grave beneath,
until God shall bring with him
them which sleep in Jesus,
rests the dust
of

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who
were lovely and pleasant in their lives,
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